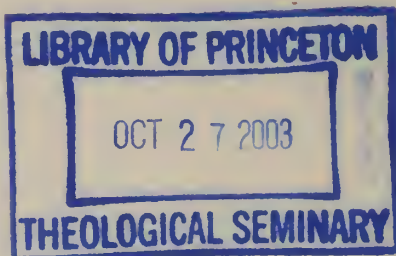
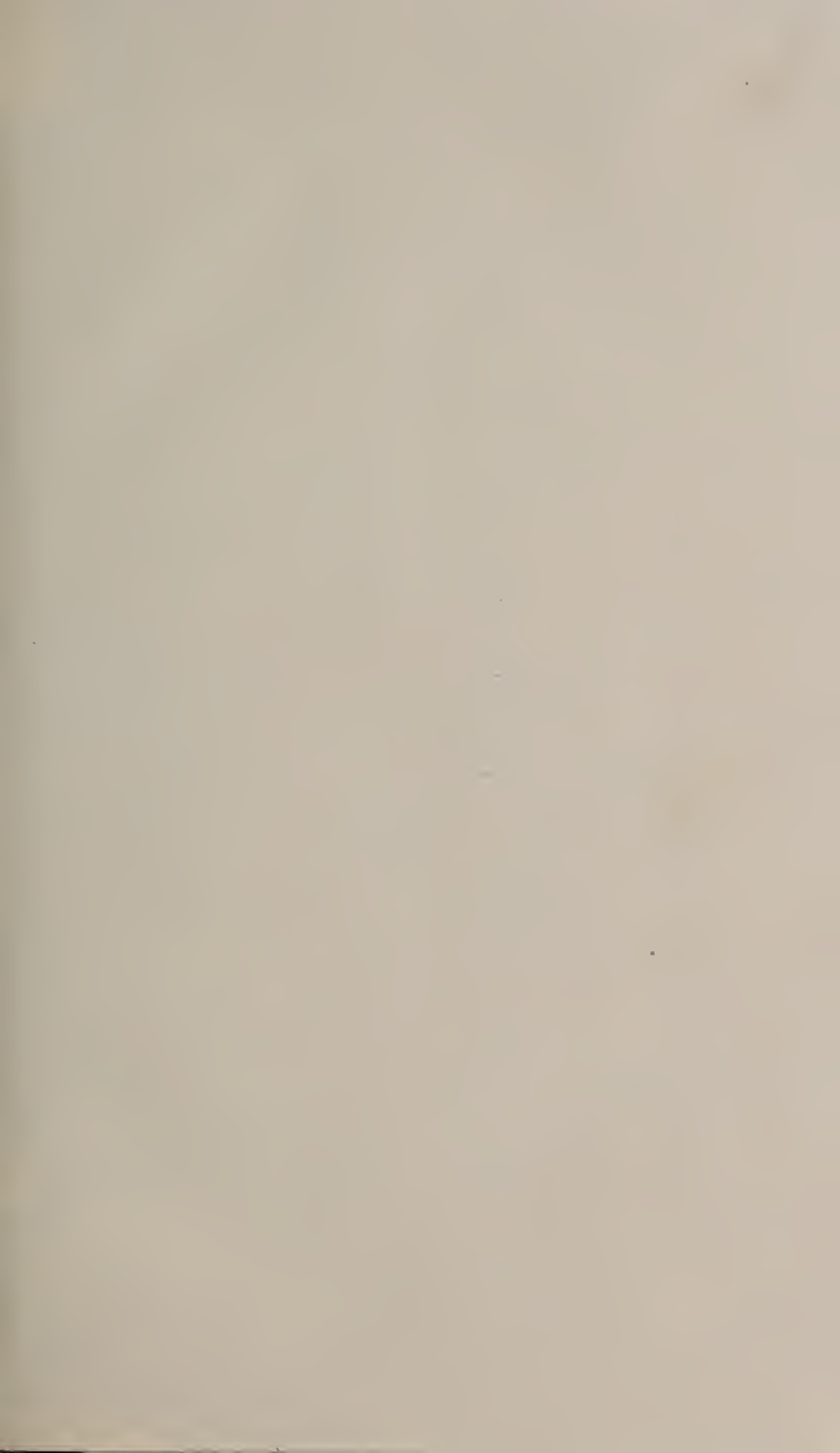


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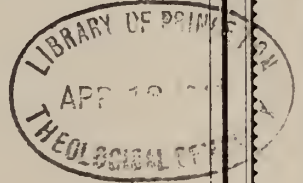




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SPIRIT OF MISSIONS.

SEPTEMBER, 1865.



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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1865.

COMMUNICATIONS.

TWO MODES OF MISSIONARY WORK.

THERE are two modes of missionary work. These are what, for convenience, we may call the diffusive way and the concentrative way.

The former is the one usually practised among us. It consists in sending men who are willing to go to feeble and distant stations. The missionary is cut off from all acquaintance with the general life of the Church, except through the medium of the Church periodicals he can ill afford to take. He rarely sees the face of a brother in the ministry. Ill or well, he has to labor on, from month to month and year to year. He is often obliged to elect between an absence that he can hardly give, and the neglect of the opportunity to go to the wealthy cities to beg for means. He officiates among a people unfamiliar with the fulness and beauty of the services of the Church, and is unable often to give these working efficiency. Every clergyman knows how greatly the responsive effect of the Prayer-Book services may be helped by the aid of another clergyman, either in the chancel or among the congregation. This the solitary missionary, who goes to a new spot to hold unaccustomed services, has to feel very sensibly. The beauty of the worship is marred by the want of some one to lead a people unfamiliar with the workings of an order new and strange to them. Again, there is no let up to his exertions, no exchanges, no refreshment of thought or feeling through communion with kindred minds, no opportunities for counsel or encouragement. Moreover, no man is in his single self adequate to all demands upon the ministry. Every one is weak in some point, and these our weaknesses are helped by our conferences one with another. To any one who looks at it thoroughly, it is wonderful that so much is accomplished with our wasteful and unscientific method. But this is wrought often at the cost of the lives and health of our missionaries. If a man is able and successful, larger parishes will, sooner or later, get him away from his lonely outpost. Men cannot be expected to remain where they must be conscious that they are putting forth their whole strength and reaping only scanty harvests, when they can see rich fields awaiting them in more favored spots. If a man is feeble, both he and his people feel it. The conviction is forced upon them that any thing is good enough

for the little lonely station, with its handful of communicants and its score of worshippers, and the missionary falls into a routine and dragging performance of perfunctory acts. Missionary work ought to be the best work the Church can give—too often it is the very poorest.

There is another way, however, that it seems to us avoids all this, and has the advantage of being both ancient and Churchly. This is to select centres of operation, and there to establish what in military phrase is called a *base*. We propose, then, the planting, not necessarily, of cathedral churches, (though the matter of see bishops, small dioceses and provinces go hand and hand with this,) but of collegiate churches. Take a large town, for example, in the missionary field. Use the money expended in half-building a dozen small and unsightly churches, in as many out of the way points, to erect one large church with every convenience and decent appliance of worship. Endow it for the maintenance of a clerical staff, under the headship of a dean. A portion of the clergy ought to be unmarried—under no vows, unless the temporary obligation to remain single for a year. These should live together in such a way as to economize the expenses of support. One library would do for all; a common table and common fund for the expenses of the missionary circuits. Then let there be a daily service maintained in the collegiate church, where all the beauty of worship could be exemplified.

From this centre should go forth, two and two, the missionary pioneers, maintaining services in the selected points. They could always return to the home for rest, refreshment of mind and soul, for change, while the stations could thus command the services of the best ability in the college of priests, during at least a portion of the year. No effort should be spared to build up self-supporting parishes in these places, but in no undue haste; and one great point would be gained, that there need be no cessation of service because of the incapacity of the post to fully sustain it. One year might purchase the land, and then build the church, a third put up a rectory, and a fourth enable the new parish to command the services of a resident minister. Whatever was done for the stations might be conditioned on their local effort. Eastern churches feel it an unprofitable task to contribute year after year to single and feeble parishes. They would gladly give to build up or sustain recognized centres of missionary effort. There would be no difficulty in maintaining a staff of celibate clergy. It could be made the condition of scholarships at our theological schools, that during his diaconate, and for one, two, or three years after taking priests' orders, the incumbent should remain single. This, of course, is not because celibacy is to be promoted, but because, for the purposes of such mission work, it is desirable. Young men in other professions do not marry, as a rule, before the age of twenty-six or seven; why the clergy should be an exception, it is hard to see. With such an institution as we have described, could be connected a Church school, a Church home for the aged and indigent, a Church hospital even, and in time a training-school for the clergy.

Of course it is not possible, within the limits of this paper, to give the statistical expenses of such a work. One only course we insist upon, namely, that each station should do for itself the needed outlay. That is, the collegiate church finds the clergy and their support—prayer-books, tracts, and the like. The station supplies, in the first place, the log hut, school-house, public hall, or what you will; its fire or lights for the service. It understands that when it can do more, it must buy its lot, build its church, rectory, and so on; and that when it can, and can pay the salary, it shall have its resident presbyter. Suppose it does this, and in a year or two after fails to

keep up to its expectations, because its wealthy man dies, or moves away, or is bankrupt, or for such like cause. Then it need not, as now in the diffusive system, break down, and sell its church edifice to the Romanists, or let it go to ruin; but can just fall back upon the collegiate church for a year or two, and then try again. Meanwhile, the parochial clergy, thus established, feel they have something back of them—friends at hand, a Jerusalem to go up to now and then, and, by and by, a bishop in his proper cathedral church, all built for him and fitly maintained.

This may seem utopic, but we appeal to the fact that pretty much every enterprise in this country is carried on upon the concentrative and not the diffusive plan. We also appeal to the fact that England was thus first evangelized. We thirdly cite the case of the Romanists as the proof of the effective working of such a system. And we say, finally, that if the Church persists in holding on to a Presbyterian policy and a Presbyterian model, she is relinquishing a portion of the talents God intrusted her with, and is showing herself unworthy of her catholic and apostolic heritage.

STAMFORD, CT.

M.

“HOW BEAUTIFUL!”

THIS was the prophet's exclamation, when he was enabled by the Spirit to contemplate, before the event, the Lord's redemption of His people from captivity. He saw, as distinctly as if it had been with the natural eye, the eager messengers hasten from the land of their captivity, over deserts and mountains, to tell the disconsolate Zion, as she sat weeping over her sins and desolations, the glad tidings of peace and salvation, in the now evident reign of her God. Before him, the beloved city arose again from the dust, and he heard anew the watchmen's song, of praise and shouts of transport, as they beheld “eye to eye” the returning companies of Zion's ransomed children. The waste places and ruins of Jerusalem, now reëcipated, were bidden to shout and sing, “for the Lord hath comforted His people; He hath redeemed Jerusalem.” Surrounding nations were astonished at the great transactions, seeing in it the manifest work of the Lord's holy arm, the salvation which Israel's God has vouchsafed to His people.

How beautiful! How admirable an illustration of the power and goodness of God! How welcome and blessed the sight of His messengers of grace and peace! How it dilated the heart of loving and holy sympathies to see, and in seeing, to share the comfort and joy of Zion and her children, now so mercifully restored to each other and to their Lord! How glorious the anthems of praise to God, which ascended first from the Church, and then from the nations, as they were successively made conscious that His holy arm had wrought this great salvation! (Isa. 53 : 1–12.)

The ecstasy of the prophet did not all arise from this temporal aspect of redemption. This was but an earnest and pledge of the great redemption even of all the world, and from the hopeless bondage of sin and death, to be accomplished by the same Lord, when more fully manifested in Christ, and to be published to “all the nations”—to the very “ends of the earth.”

All this also was comprehended in the prophet's vision, and perceived with the same distinctness as the type and pledge. He hurried on therefore to describe, with all the feeling and precision of a beloved apostle, the world's great Redeemer, the offering of His precious life as a sacrifice for the sin of the world, and its blessed result in the justification of many. Again there was a call upon the Church, hitherto comparatively

barren, to sing aloud for the multitude of her children, to enlarge her tent on every side, and make the most active preparations for their reception. For now she should inherit even the Gentiles also. Her Maker was her husband, His children hers, and He was the God of the whole earth!

How beautiful now he thought the marvellous prospect may be inferred from the words of rapture with which he expressed the Lord's assurance to His Church. "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." The ardent, urgent call of the prophet upon all men to partake of the priceless blessings of this free redemption, was precisely that of Christ in the Gospel. "Ho! every one that thirsteth, come ye to the waters." . . . "I will make an everlasting covenant with you." The means and conditions of receiving the grace were also the same. "Seek ye the Lord while He may be found." . . . "Let the wicked forsake his way, . . . and let him return unto the Lord, and He will have mercy upon him." And the result of compliance would be the same deliverance from the bondage of corruption into the glorious liberty of the children of God. "Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (Isa. lii. 13-14.)

The visions of the evangelical prophet were recorded, read, and circulated. The primary fulfilment occurred, and sealed the whole prophecy as God's infallible truth. As such it was preserved, studied, circulated, and handed down, by the Church, from generation to generation, until the fulness of the time was come, and God sent forth His Son. By Him the great redemption was effected, and the Church reorganized for world-wide enlargement. The apostles received their high commission to, "go and disciple all the nations, baptizing and teaching them," and the Lord's promise to be "with them" in this work "always even unto the end of the world." As they were engaged in sending forth the ministers of the word and sacraments on every side, putting "no difference between the Jew and the Greek," proclaiming that "the same Lord over all is rich unto all that call upon Him," as the benevolent energies of the Church were called into exercise to sustain these ministrations and meet the various necessities of the faithful, on that principle of the "law of Christ" that we should "bear one another's burdens," and while multitudes were being added to the Lord by these means, the Apostle to the Gentiles contemplated the scene. The free provision and offer, through Christ, of salvation to all men, and the various agencies of Divine institution and grace, and their effectual application—the preaching, hearing, believing, calling upon the name of the Lord, and reception among the saved—were all in his mind. Conscious that he was beholding the fulfilment of the prophet's glorious vision, his heart swelled with the same rapture and expressed itself in the same words: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." (Rom. 10.)

It is our privilege to see this work now much nearer its completion. The Lord's promise has held good through all the intervening ages. The Church has already encircled the world. "The ends of the earth do see the salvation of our God." It is plainly unreasonable and wicked, now, to question the inspiration of the prophet, the divine origin of Christ, of the Church He instituted, or the commission He gave; or to doubt our personal responsibility to bear our part in furthering the evangelization

of all the world; or to be indifferent and listless in respect to an enterprise so necessary and so noble.

Reader, let us view the scene as it is now. The Church has encompassed the world, but not comprehended it. Immense portions are still in darkness and the shadow of death. Multitudes of every nation do not thoroughly appreciate and embrace the blessings of salvation. And these are still to be called, more and more earnestly, until they too shall receive the light and rejoice in the blessing of the Lord. Heavenly grace is as precious as ever. The agencies for its administration are at hand. The Lord's promise is sure. And the work itself, wherever it is really performed, is still the same exhibition of moral glory and beauty which entranced the souls of prophets and apostles. Let us not fail to see it. The ministers of Christ have their imperfections, but they still go forth, over deserts and mountains and lands and seas, enduring all the hardships incident to their work, actuated by no expectations of worldly wealth or fame, or power or dignity, but by their desire to raise the fallen, recover the outcast, support the weak, comfort the disconsolate, and convert all of every condition to Christ. The body of Christ's Church, too poorly, but measurably sustains them in their work, supplying their temporal necessities, while they devote themselves to promote the temporal and eternal good of those to whom they are sent. "The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you all for the exceeding grace of God in you." (1 Cor. 9.) And every blessing, personal, domestic, social, civil, and ecclesiastical, for the body, the mind and the soul, is promoted by the Gospel. Nowhere, in this world of sin, save in the Church of Christ, can we find any such unselfish, systematic, extensive, and permanent means of blessing our race. No other means can supply the great want of perishing souls. "Unto principalities and powers in heavenly places is made known by the Church the manifold wisdom of God." For herein they discover the method which He has chosen and makes effectual, for converting men from their selfishness, their contentions and iniquities, and making them loving, peaceful, and godly. "If there be any virtue, if there be any praise, think on these things."

The law of Christ and the necessities of men alike require the exercise of the renewed spirit in such words of love and charity, everywhere, at home, in the parish, the diocese, the nation, and throughout the world. And wherever it is so exercised, there you have a scene which, if fairly understood, would excite the admiration of mankind—one at the sight of which even angels might exclaim: "How beautiful!"

Suppose, for illustration, the whole Church in our land to be thoroughly aroused and engaged in this blessed work. Rapidly the instituted means of grace and Christian nurture would overspread our mountain-sides and wide valleys and lake and ocean slopes. Quickly, under the influence of Christian benevolence, the hideous wounds inflicted during our late dreadful war would heal, and peace and good-will prevail. And the vast energies of the people would be occupied in works safe to the state, beneficial to society, and tending to promote the glory of God.

Christian reader, there is a path of imperative duty, of worthy ambition and holy interest, plainly open before us.

EDITORIAL.

THE MISSIONARY EPISCOPATE.—The best method of propagating the Gospel of salvation and sustaining its Institutions is, especially at the present time, a subject of practical consideration. When our Lord instituted His Church, he appointed its ministry to bear the *glad tidings* to every creature, to gather into its fold all that receive the heavenly message, and to nurture them and theirs for the blessings of that kingdom in which, when time is ended, He is to reign for ever. The ministry, endued with His power, began the work to which they were called; and, through all the ages since, looking upward to their ascended Lord, and abroad upon their fellow-men, whether already gathered into the fold or still lying in heathendom without, they have labored in concert and combination to accomplish their great and glorious work.

In the beginning this work was purely missionary, and, to a great extent, it is so still. Missionary organizations in the Church, whether voluntary, or created by authority, do not, of course, assume to give spiritual jurisdiction. This comes only from one legitimate source. But there are different methods, sanctioned by usage, at least, and encouraged by missionary offerings, for rendering spiritual jurisdiction a reality and a success. In the present age, some in the ranks of the ministry cultivate portions of the field already held; others are *sent out* to the unoccupied districts and regions.

In this *sending out*, two methods are in practice.

1. One is isolated in its character, and uses presbyters and deacons as its agents. Each man, though connected with the same centre with which many others may also be connected, is dissociated from them all. He is doing, in solitude, his own individual work, at a single point, or in a separate district, under rules, it may be, or without rules, yet always feeling that he is but a partial representative of the Church. The remote centre to which he looks for sympathy, and on which he depends for aid, instead of confining itself to these legitimate aims, may feel called upon to supply toward him that which is wanting to perfect his representative character, and then he is liable to become the tool of an invisible and irresponsible hand. This, indeed, cannot happen where there is a local spiritual head, supervising the missionary in his work, and receiving from him due allegiance, and, in concurrence with whom, as such head, the central agency alone acts.

2. The other method is a full mission, (Bishop, with inferior clergy according to need,) planted, commissioned, by the authority of the Church, and sustained by its missionary offerings. Every such mission, being itself a perfect Church, (that is, having in itself all the elements out of which to develop the full Church as it exists in any diocese,) the Bishop becomes the centre from which radiate vitality, energy, and strength. The Bishop, as

the responsible head, adviser, director, is on the spot, and acts, under God, in his own particular spiritual sphere. The presbyter or deacon, though his duties to the remote centre may be important and indispensable, is conscious that they are not of a primary character. With the sympathy and aid from a distance, which encourage and sustain him, and which he must strive to maintain and deserve, he nevertheless feels himself especially a worker under a present leader.

Which of these methods is the best? This is a question which we need not discuss. We may assume that the second is the best. Our Church has fully recognized it, in principle, in the canons which provide for Domestic Missionary Bishops, with the view of embracing within their jurisdiction all parts of our country outside of the organized and recognized dioceses, and which relapse such jurisdiction, in certain emergencies, to the senior or presiding Bishop.

But while we recognize and maintain the principle, do we apply it wisely? Each of our three missionary jurisdictions covers an enormous extent of territory, one part of which is often most difficult of access from another; and one of these jurisdictions, in the developments of the last six years, has become in a measure unwieldy, and its cares and responsibilities are insupportable, for a length of time, by any man.

Is this wise? Is it wise, in reference to the souls for which we should labor, or the funds which we are called to dispense, or the missionary zeal and interest which the work should evoke? It will be conceded that we should look well to all these; namely, to the greatest good to result, by God's blessing, from our work; to the most economical way of accomplishing it; and to the effect to be produced in causing material supplies to flow into our hands.

(1.) Will a large or a small missionary jurisdiction do most for the good of the people within its bounds?

In the case of a large one, the Bishop can never be long stationary at his central point of residence: for he must endeavor to watch over all those committed to his care, and to be incessant in his labors to plant among them an established and sustained Gospel. He is to lay foundations where a large population is, at no distant day, to replace one that is, perhaps, now sparse. Much in the future, as well as in the present, depends upon the bias first given, and the interest and activity afterward maintained. Therefore he should be present, in all places, by his power to interest, by his influence to guide, and by his ability to quicken. But in a large jurisdiction, like those which our Church has temporarily created, this is impossible. While the Bishop is occupied in one section, the other distant sections suffer. There is no steady, uniform pressure, by the functions of his office, in advancing the work which he has inaugurated. In too many cases the work, in his necessary absence, wanes, and at length stops, to be renewed, it may be, at a future day with more difficulty than was experienced when it was

first undertaken. In this way much of his labor, in the end, proves to have been in vain. The central point, after a trial perhaps of several years, has not acquired any of the characteristics of a SEE, and the distant sections have suffered all the evils of a partial and oft-interrupted culture.

When the missionary jurisdiction covers a district of comparatively small extent, the case is widely different. We shall best show this by observing how the small missionary Episcopate can be made to develop the Church in strength. We follow the Bishop to the district appointed for his jurisdiction. He takes with him a certain number of helpers—presbyters and deacons. He surveys the field, ascertains where is the present, and probably future, commercial, political, or social centre, and at that centre fixes his home. He organizes labor for himself and his assistant missionaries. But the centre receives a larger share of this labor than any other point. When a parish can be organized at the centre, or if one already exists, the Bishop becomes its rector, working it himself as far as may be convenient, but without interfering with his duties purely Episcopal. When the parish is able to support its rector, the Bishop still remains its head and receives its support, having with him all along a presbyter or deacon to assist in parochial work, to supply his place when absent on visitations, and to act as a missionary for points immediately around. The other parts of the district are worked by missionaries, itinerant or local, under the Bishop's eye, and with such interchange and companionship as divest their labor of lonely severality.

The erection of churches, chapels, and parsonages, at the centre and throughout the district, as needs indicate, and as means, chiefly local, are elicited, marks another feature of the work. Scarcely any thing, more than this, requires guidance, wise counsel, and judicious foresight. Rash undertakings, bringing embarrassing debts, and ending in failure, retard for years, and sometimes for a generation, the establishment of a parish: while the friendly advice of a recognized responsible head, given at the right point and at the right time, and sustained by some foreign aid, evokes the fullest energy and ability of the people in the work. Well-directed efforts in behalf of church-building are thus of essential importance in developing Church strength in our new fields; and these are secured by the presence and functions of the Bishop always at hand.

The founding of Church schools at the centre is another branch of work to which the Missionary Bishop must early direct his attention. The training and education of children and youths cannot properly be severed from the Church. "Feed my lambs" is a part of "preaching the Gospel to every creature." Hence, Christian schools, colleges, and seminaries must be planted under the leadership of the Bishop himself. He gathers them around him at the centre of his mission, as essential instruments for carrying on his work in the way which will result in the greatest good to the souls committed to his care.

Hospitals and asylums will also in due time take their place, under his

guidance, as features of the newly planted Church, which indicate that it is not to be barren, but fruitful in good works to the glory of God.

The Bishop's residence, in the progress of his work, thus becomes a strong centre of influence, which is felt over the whole district. The missionaries under him hold immediate relations to him. In him and in one another, they find sympathy, counsel, and companionship. In him, with them, the laity discover that they have a body of men who are, in all love, their servants for Christ's sake.

(2.) There will also be economy in the use of missionary funds in the case of a small missionary district. Travelling expenses will not be of large amount. The man chosen to fill such a post will be taken from among the laborious, self-denying parochial or missionary clergy. A simplicity of living will continue to mark his establishment. The same food and raiment will nourish and sustain him and his as effectually when Bishop, as they did when he was but a presbyter in the Church of God. A large portion of his support will be derived from the parish at the central point, over which he presides. The schools will, after a time, become a source of revenue; and a portion of this would properly be assigned to the Bishop, who is their founder and head. The large missionary diocese, subdivided, and thus worked by several Bishops, would soon require less from the general missionary treasury to support the Episcopate than if kept entire.

(3.) This method would be effectual likewise in increasing the material supplies. Every one of the several Bishops would have his circle of friends who would be specially interested in his work. Every movement begun would reach some new giver. Through affinity or sympathy, offerings would be multiplied. The work, as a whole, would seem much enlarged, and the increased and increasing demands would stimulate increased and increasing supplies.

It may be difficult at present to apply the method of small jurisdictions to our extensive, unorganized missionary field. We can, however, make an approximation to it.

The present jurisdictions are :

1. Oregon, Washington, and Idaho.
2. Nebraska, Dakota, Montana, Colorado, Utah, and Nevada.
3. Arkansas, Indian Territory, New-Mexico, and Arizona.

Here are three States and nine Territories, besides the Indian Territory which is not organized under a civil territorial government. Some of these are too large for the labors of a single Bishop, though it would be a great step gained if each could be constituted a separate missionary jurisdiction, under its Episcopal head. We fear the Church is not yet prepared for this arrangement.

But if we are not ready for so much, the least which we should do, is, to provide for seven jurisdictions in place of three. This could be done perhaps as follows :

1. Oregon, with Washington attached.
2. Nebraska, with Dakota attached.
3. Arkansas, with the Indian Territory attached.
4. Colorado, with New-Mexico attached.
5. Nevada, with Arizona attached.
6. Idaho, with Utah attached.
7. Montana, with the Black Hills region (contemplated as the proposed territory of Wyoming) attached.

It may be that these arrangements are not the best, or most convenient to be adopted at present; but we press upon those who have responsibility in the matter the necessity of, this year, enlarging our Domestic Missionary Episcopate to the extent here indicated. We rest our suggestions on the grounds of increased efficiency, greater economy, and more extended interest.

If this should be done the present year, when the next three years have passed away, four additional jurisdictions would probably require to be constituted by detachments from these, namely:

Dakota could remain for a time connected with Nebraska.

8. Washington.

9. New-Mexico.

10. Arizona.

11. Utah.

Dakota could remain for a time connected with Nebraska.

Of the other two attached, we speak with less confidence; though our missions, once started in the Indian Territory, may be as successful as those of the English Church in the Sandwich Islands; and we know the Black Hills region, including the country west on the Big Horn River, has already many explorers and miners, and is attracting much attention.

It is perhaps proper to state that the Editor alone is responsible for this article. He has not consulted with any member of the Domestic Committee upon the subject, and does not profess to speak for them, or to say how they would view so grave a question.

MISSIONARY CORRESPONDENCE.

MAINE.

Eastport.—Rev. J. A. Sanderson.

EASTPORT, June 26th, 1865.

I HAVE to report to the Domestic Committee that there has been a very commendable increase in the interest taken in Church matters in this parish since I took charge of it, a little more than a year ago. The attendance upon the services of Sundays and holydays has greatly improved; the Sunday-school is very much larger, and

I have sufficient reason to think that my labors have not been without good results. The Right Rev. Bishop Burgess made his annual visitation to the parish yesterday the second Sunday after Trinity, and confirmed four persons. The Rev. Mr. William of Bangor, and the Rev. Mr. Williams, of Campobello, New-Brunswick, assisted in reading prayers.

The intercourse and interchange of work with the clergymen of the Church of England in the diocese of Fredericton is exceedingly pleasant and profitable.

NEW-HAMPSHIRE.

Sanbornton Bridge—Rev. M. A. Herrick.

SANBORNTON BRIDGE, July 21st, 1865.

THE affairs of the parish continue in about their usual state, with a fair measure of prosperity. There has been no visitation of the Bishop since my last report. There has been no interruption to the public service, except for a single Sunday, occasioned by the ill-health of the rector. The holy communion is administered on the first Sunday of each month.

MICHIGAN.

St. John's, etc.—Rev. Henry Banwell.

St. JOHN'S, July 20th, 1865.

THE Church, which has been only recently established at this point, is fast growing in favor with the people. Yet our progress must be somewhat retarded, while we are without a suitable place of worship. We now use the public school-house, but expect to secure better accommodations before the winter sets in.

Regular services have been held every Sunday (one excepted) since the first of May, at which time your missionary commenced his labors in this parish.

A Sunday-school has been organized, with encouraging prospects, and the ladies are at work raising funds to provide the articles necessary for the proper celebration of the sacraments and ordinances.

I have twice visited Lyons (twenty miles distant) for the purpose of holding services. The first time I was prevented for want of a room, but the second was more successful, and gathered a small congregation. There was once a thriving parish here, but it has now lost not only all its former vigor, but almost every sign of vitality.

Marquette, etc.—Rev. Josiah Phelps.

MARQUETTE, July 1st, 1865.

Since my last report, we have been obliged to make some pretty extensive repairs on our church edifice, owing to defects in the original construction. The walls had spread outward, and the roof was quite leaky. The expense for these necessary repairs will be quite a tax upon our congregation, especially as we are also engaged in putting up a parsonage for the

parish. However, I hope that after the present year we shall be able to give up the missionary allowance and take our place among the "self-supporting" parishes.

INDIANA.

Mishawaka and Ligonier—Rev. J. Ad-
derly.

MISHAWAKA, July 3d, 1865.

LIGONIER: baptisms—infants, 3; communicants added, 3; present number, 12; Holy Communion administered four times; population, 1800; number of families, 12; number of individuals not counted in, 25. Time spent at station in its duties, every alternate Sunday. Nothing of importance has transpired since my report in April. The attendance upon the services of the Church is quite encouraging. I have a class for confirmation waiting the visitation of the Bishop.

MISHAWAKA: baptisms—infants, 3; adults, 1; communicants added, 4; present number, 16; Holy Communion administered five times; burials, 2; number of families, 14; number of individuals not counted in, 20. I have candidates likewise in this parish waiting the Bishop's visitation. This report includes a period of six months.

Cannelton—Rev. W. L. Githens.

CANNELTON, June 26th, 1865.

There is, and always will be, I suppose, one discouraging feature about this parish, and that is, the frequent removals. This town is like a corporation, almost entirely owned by non-residents; so that those who form our Church people mostly are just ready at any time to remove to any other place where they think they may do better than here. I am always hoping better for the future; am hoping that we soon can dispense with the missionary stipend, but still it is not so as yet. Always when, speaking of what I hope for of this mission, I am reminded of the advice that was given me, when first I became a missionary, by an old Presbyter. He said: "Don't tell what you hope to do, but what you have done, for too many of our missionaries' reports remind me of the fisherman who, when asked how many fish he had caught, replied that when he had caught the one he was fishing for and nine more, he would have *ten*." I have tried to act

on that advice. But just to show how soon our people remove: of a class that I had prepared for confirmation the last of Lent, before the Bishop could visit here in May, eight had removed to other places. And thus I suppose it will ever be. I become discouraged at times, and think: Here I have been missionating for a long time, and have not yet a self-supporting parish. But I must try and be content, though I am ready to go anywhere, if I can do more good than here.

Since I last wrote you, I have been, as usual, busy with my parish work, having service and Sunday-school on each Sunday, and sometimes a special morning service at nine o'clock for the Sunday-school children, for instruction in catechism.

In the past six months I have made frequent visits to Rome, a little town in this county, about twenty-two miles from here, where we are establishing a Church school by the name of St. Albans. The trustees of this school were Methodist, Universalist, and *Nothingarians*, but wished to make over the whole school property to our Church, because they said they believed the Episcopalians had the best schools. I do hope we can sustain this school, for if we do not, and it should go back to the original trustees, I fear that it would get into the possession of the Romanists. The few services I have held there have been very acceptable, and a number of the young people say they are going to be Episcopalians. Our principal, Mr. R., is a Churchman, and an excellent teacher. My only regret is that he is not a clergyman, there would be such a noble work for him.

I made a visit to Cloverport, Ky., last month, called on a number of families, and found many most favorably disposed toward our Church. I held service in the evening, and had a crowded congregation; baptized four children. There is a fine opening for a school there. How I do wish we could have a number of clergymen who would be willing to teach for a year or two in these mission places, while the Church should grow!

Worthington, etc.—Rev. H. Hollis.

WORTHINGTON, July 1st, 1865.

There has been no interruption in our services during the quarter. At the request of our own diocesan, the venerable Bishop Kemper visited us on the festival of the Ascension, and confirmed five persons.

Two of the persons confirmed were baptized over two years since, four had become communicants, and the fifth will receive it at the next celebration of the Holy Supper. I have added one to the little band of communicants since the last quarterly report. The Bishop's visit was on the most rainy and unfavorable day of the season, and the condition of the roads such as to increase the labor and fatigue consequent on a journey of forty miles in a carriage, yet the aged missionary pioneer Bishop bore all with cheerfulness, and a vigor often wanting in those of half his years. I trust that his labor of love was appreciated, and that its influence may edify and instruct many who are called by the name of Christ. Continued sickness in two of our most reliable families has for months detained several members from attendance on our services. To one of the above I have administered the Holy Communion in the sick-room.

Valparaiso—Rev. Ignatius Koch.

VALPARAISO, June 25th, 1865.

St. John's parish at Valparaiso, a year ago quite large, has been reduced to a small number of members. Thirty men, twenty of them with families, remain faithful.

Valparaiso is a village of about twenty-five hundred inhabitants, one third Germans; of these the majority are Romanists. The immigration of German Protestants to this place is very large. There are only three meeting-houses here—Presbyterian, Methodist, and Baptist. The Romanists outnumber all. The German Protestants are, since the death of Rev. Mr. Jahn, divided into Methodists, Lutherans, and our congregation, the latter being above the others in social, moral, and religious qualifications. Our people, especially the vestry, I found surprisingly well instructed in Church doctrine, and they declare that they will live as Churchmen, and bring up their children in the Church, as they do not want to see one day the one a Methodist, the other a Lutheran, the third an infidel, etc.

We need now a church building and parsonage, with school-room. A fine lot is bought for ten hundred and sixty dollars, the foundation of the church-building laid, materials for building are on the ground, and the congregation laid on Whitsunday an offertory of five hundred and forty dol-

lars on the altar; but we cannot continue the work without the help of the Church abroad, and therefore I appeal to the charity of Church people. I will do this not personally, because the building up of the spiritual house requires my presence here, and besides that, I am not qualified at all for that business; I shall do it, therefore, by circulars, and I trust we shall succeed. If we have the buildings, the parish will be self-sustaining next year. We do not intend to commence building until we have the necessary funds at hand.

I recommend my work and myself to the prayers of the Committee and the Church.

Warsaw, etc.—Rev. Abraham Reese.

WARSAW, July 8th, 1865.

In making this my first semi-annual report to the Domestic Committee, permit me to say, that I have performed divine service regularly in this place, each alternate Sunday, morning and evening, since my appointment as missionary; and the other Sunday I preach in Columbia City, a place of some importance, on the Pittsburgh, Fort Wayne, and Chicago Railroad. At this place (Warsaw) the interest in our Church is steadily advancing, though not with such rapid strides as some more highly-favored places. Since my quarterly report, we have organized a Sunday-school of thirty-eight scholars and seven teachers; and some kind friends in St. Paul's Church, Brooklyn, N. Y., sent to us a library of books, for which we are very thankful. Also, Bishop Kemper, of Wisconsin, by the invitation of our beloved Bishop Upfold, visited this parish, and confirmed seven, six of whom became communicants here. By comparing this report with the quarterly report sent you in April, you will see that we are making some progress. I have since April first baptized five adults and three children in Warsaw, and four children at Columbia City.

We labor under much disadvantage here for the want of a church; the building which we have been occupying since our services were first established here has been sold to the Campbellites, and we shall be thrown out of a place of worship unless we build or occupy some public hall. We would build, but the Methodists, who are very numerous, and the Baptists, are each erecting new churches, and it would

be impossible for us to succeed at present in such an enterprise.

Next Sunday I expect to commence an afternoon service in Leesburgh, a town six miles north of this place, where there has never been service according to the forms of our Church; but there appears to be a good opening, the people have been very anxious for six months past, and it has now been put in such a form that I do not feel at liberty to decline. I have no doubt that much good will result from establishing our services there, and that I shall be enabled to make you a good report at the end of the year.

Owing to my salary being small, and my means limited, I am unable to supply myself with such books as I need, such as will prepare me for the pulpit, etc. Would not some of my brother clergymen send to me such as they may have done with—books of sermons and such other works as will help me in my labors? The kindness would be duly appreciated, and God would bless the donors for the act. They could be sent by express to me.

Saundersville, etc.—Rev. W. S. Rowe.

SAUNDERSVILLE, July 5th, 1865.

I am thankful to say that I have great reason to feel encouraged. A lively interest has been awakened in the minds of the young people of my flock in regard to the things of another life. I presented nine of them for confirmation at the late visitation of the parish by the venerable Bishop Kemper, acting instead of our own diocesan. Seven of these, I am rejoiced to have to tell you, communed on Whitsunday.

Lima, etc.—Rev. H. M. Thompson.

LIMA, June 26th, 1865.

For the last six months I have remained at my post; and the Church, in her seasons of feasts and fasts, has been set forth to those who delight to visit the temple of the Lord, that they may inquire of and learn His will.

At present, however, we are sadly grieved at the loss by removal of one of the best families of the place, whereby three communicants and six Sunday-school children are taken from us, and their departure is a very severe blow to the parish. In other respects there is no change; the

congregations continue as good as when last I wrote, and the interest manifested in the Church services is very encouraging.

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WISCONSIN.

Peshtigo, etc.—Rev. William Brittain.

PESHIGO, July 1st, 1865.

ON the first of April I took charge of this mission, under circumstances of hope and encouragement. Since that date my hands have been upheld in my labor of love by the zealous and hearty coöperation of the brethren, who, though by no means wealthy in this world's goods, are yet rich in zeal for the honor of the Lord, and are ready to make sacrifices for the sake of Christ and His Church. Nobly and generously have they come forward to sustain "the work of an evangelist" in their midst; and therefore with confidence do I look to the Lord of the harvest for a continued increase of the Divine blessing on my labors.

This is quite a new field, no minister of our Church ever being located here before. For the last year, however, the services of the Church were held by a lay reader, through whose zealous exertions much good has been accomplished. A Sunday-school is in full operation, and a very interesting class is now preparing for confirmation. I have the supervision of the Sunday-school, and am very efficiently aided in this good work by two zealous laymen. We expect Bishop Kemper to visit us on Sunday, the ninth instant.

July 10th. — Bishop Kemper arrived here on Saturday afternoon. Yesterday he preached at both services. It was my privilege to present to him twelve persons for "the laying on of hands," the first that ever received that holy rite in this place. May they be first-fruits unto God and the Lamb in the Church triumphant! It is a day and an occasion ever to be remembered in Peshtigo. May it be an earnest of future blessings, both for the pastor and his flock!

Stevens's Point, etc.—Rev. Wm. Charles.

STEVENS'S POINT, July 17th, 1865.

During my absence, the service of the Church was kept up by our senior warden lay reading, and all my people assure me of the remarkably good attendance at every service, far exceeding any that has been

heretofore during lay service. This of itself goes to show how much interest there is at present amongst the people for our Church and her holy services. And this is not only felt and manifested by our own people, but the sects also in a measure feel favorably inclined toward us, and this they manifest by retaining seats in our church, in order to be present at one of our services on the Lord's day. During the past year, we have been, by God's blessing, prospered enough to pay off an old debt which remained upon our organ—and now the ladies of the Church propose to repaper the Church, and to have some painting done to it, which it very much needs; with other little fixings, which, when done, will contribute largely to the cheerfulness of the edifice, and add very much to the impressiveness of our divine service. All this we hope to accomplish before the Domestic Committee withdraws from us its kind supporting hand. On receipt of your very kind letter, I informed the congregation of the intention of the Committee, that at the expiration of this year the missionary stipend should cease. At this announcement they all seemed to feel grieved that such should be the case, yet sincerely grateful to the Domestic Committee for their many years' fostering care toward them as a people, and as a Church.

And this, I think, they tried to exhibit in their offerings yesterday in behalf of your funds—the sum is thirteen dollars and fifty cents. Of course this is a small sum, but when we take into consideration the little wealth of our people, and the serious disappointments which they have met with last year and this, in endeavoring to dispose of their lumber, which yet they are unable to send to market, we must look upon it as large according to their ability. During the past year I have baptized forty-four persons, six being adults, thirty-eight being children or infants. When the Bishop visited this parish, he confirmed a class of ten. The present number of communicants is forty-six. The number of families that more or less support our Church is about forty, but the number is now likely to increase. I have married three couples, and officiated at one funeral. Our Sunday-school is prospering as ever; my great difficulty is to obtain teachers.

The influence of the Sunday-school is felt throughout the town, and fathers oftentimes, meeting me on the street, thank me for the good training which their children receive at our school. Such is the way of

access I often find to the homes and to the hearts of the parents of the children. I catechise the school myself every Sunday.

ILLINOIS.

Kankakee City.—Rev. C. H. Albert.

KANKAKEE CITY, July 31st, 1865.

WE had a visitation from the Bishop yesterday, the first since the parish was started. The Bishop had a crowded house, both morning and evening, and his impressive sermons and kind words were most encouraging to us. He expressed himself greatly pleased with our church-building, and with the work done in the parish. Of the class for confirmation, five were absent from the city, two deaths had occurred, and one was prevented by accidental circumstances from being present, while twelve were confirmed, making in all twenty persons who had been in preparation for the solemn rite.

Kewanee.—Rev. B. R. Gifford.

KEWANEE, July 11th, 1865.

I came to this place last November, and at once entered upon the duties of my ministry. I found the congregation considerably scattered, and the state of the parish much depressed. Many of the prominent families had removed to other places, and there had been a long vacancy in the rectorship. But there were still remaining some liberal, steadfast friends of the Church, determined to do their utmost to improve the condition of things. In entering upon my work therefore, I had some faithful coadjutors—I never had better; and the result has been favorable. During the eight months of my connection with the parish, there has been a marked improvement in almost every respect. The Sunday-school has increased from about forty to more than eighty; the usual congregation is much larger, many persons now frequently attending, who at first scarcely came at all. Twenty children have been baptized, and many others are to be soon brought by their parents.

In the month of February, the sum of \$175 was raised by means of a festival, to pay what was due for putting a new furnace into the church. In April, the sum of \$175 was raised by subscription, for the purchase of Esty's Cottage Organ,

in order to improve the music. Since we procured the instrument, the music is materially better. The singing is antiphonal, which produces a pleasing devotional effect.

The seats of the church are free, whereas formerly they were rented. A collection is made at every service, and what is wanting at the end of the quarter to pay the salary and defray other expenses, is made up by subscription. The free-seat system cannot be too highly recommended, nor too generally practised. It certainly comports best with the freeness of the Gospel and the grace of God our Saviour.

At the Bishop's recent visitation, I expected to present quite a number for confirmation; but owing to a violent storm just before the service, and the illness of one or more candidates, I was disappointed; but the Bishop intimated that he would visit the parish again before convention.

During the last few months, I have been holding occasional services in the town of Galva, eight miles from here by railroad. The spacious parlors of the hotel were kindly offered and accepted for the purpose. There are several Church families in the town, and I am confident that, not far distant in the future, the way will be open for the permanent establishment of our services. The place is prosperous, and contains about two thousand inhabitants.

I have visited a large number of English families living in the vicinity of this and the adjoining towns. Some of them have become wealthy, owning large and productive farms. I have found that many of them were baptized and confirmed in the Church of England, and still have an attachment to that Church, and hence prefer the Episcopal Church in this country to the denominations around them. In calling upon them, I have uniformly been received with the utmost kindness and cordiality. Many of those whom I have baptized were children connected with these families. Not long since I attended at my church the funeral of an English woman, the wife of a wealthy farmer, who had been burned to death by the explosion of kerosene oil. A large number of her neighbors and friends came in from the country to attend the funeral. The occasion was one of universal solemnity and interest. One of the most intelligent of the English women present afterward told me that

the Burial Office, and the Church itself, so reminded her of what she was accustomed to in England, that she felt quite dissatisfied with her present ecclesiastical relation, which was with one of the denominations. The contrast in every respect was so very great that it affected her feelings more than ever in favor of the Church. I have since baptized her two children, and she told me recently, that though living in another village, seven miles from here, she intended to come to our services as frequently as possible. I am confident that if our clergy would make suitable and prudent efforts, great numbers of the English, and also Protestant Irish, who come to this country would be saved to the Church, who might otherwise be lost, and that even many who wander away to other bodies might be brought back. This element of Church growth and strength and influence is quite too important to be overlooked, either in our rural or city districts, but should, as far as possible, be brought to our aid. I have never realized this so fully as of late, and I am resolved to do what I can, both here and elsewhere, to interest and benefit those coming within range of my pastoral labors, who have once been connected with the noble Apostolic Church of Britain.

From what I have written above, you will perceive that, including the Church families in the neighboring towns and the surrounding country, my field is quite extensive, and whether my connection with the parish be of longer or shorter continuance, I trust that, by the help of Almighty grace, I may be enabled to do something toward the upbuilding of Christ's holy Church, and the welfare of souls for eternity.

Gillespie, etc.—Rev. T. W. Mitchell.

GILLESPIE, July 1st, 1865.

I continue to receive much encouragement at all points of my mission. In Gillespie, the congregation has, since my last report, undergone no material change in point of numerical strength, and yet there is evidence of a healthy life and activity, with a growing devotion to the Church and her impressive services. A family of wealth and good social standing—seven in number—which has hitherto sustained a mere nominal relation to the Church, I lately, by baptism, admitted

as members. The service was a special one, and excited a general interest in the parish. The church has been carpeted, and tasteful chancel furniture got, while the painters have just finished their work of painting both the exterior and interior, at a cost of three hundred and sixty dollars. Shade-trees have been planted, and are already spreading forth their branches. The parish has been taxed to its utmost in accomplishing all this without incurring debt, and the vestry were fondly hoping that their efforts to raise money for Church purposes were for a time at an end. Every member of the parish, and I believe even the most of the people in the village who do not belong to the Church, looked with a feeling like pride upon our beautiful little church.

Yet how soon can God convert joy into sadness, and rejoicing into grief. A terrible storm swept over this place a few days ago, tearing up trees, unroofing houses, etc., when our church was badly injured. The walls have sprung, and the plaster is almost entirely destroyed. Already the vestry are taking steps to repair the injury.

The tone of religious feeling in the Church here is good, but there is an alarming amount of the various phases of infidelity in the community. I have to deal with this more in the course of my pastoral walk among the people than in the pulpit. Upon the whole, I feel encouraged here, and know that the influence of the Church upon the people is good.

BUNKER HILL.—At this point there is much promise for the Church: Congregations are uniformly large and attentive; while the good people here, especially the ladies, evince an earnestness and zeal in every thing for the good of the Church, which is strengthening to my hands and encouraging to my heart. We expect to see a tasteful church raised soon. The vestry at one time contemplated building this spring.

This work, however, has been delayed, in the hope that lumber and other building materials, as also labor, will be greatly cheaper by the autumn or close of summer. No less than five of our vestrymen, including both senior and junior wardens, have left to establish themselves in business in other States. While we feel and greatly regret their leaving, still we comfort ourselves with the reflection that the Church in other places will have the

benefit of their coöperation and support.

At this point in my mission, Popery has made some very curious and unexpected demonstrations, both from within and without. I believe we have got Jesuits who are very active. I am not sure that controversy accomplishes much good, and I have no desire to see or engage in this, within the limits of my mission. Yet I feel a call to instruct the people specially on the Protestant character of the Church, and intend to give lectures on this subject.

The tone of religious feeling here is good, and I experience much kindness and sympathy in my work. So far are the people, in many cases, apart from each other in their homes, that my pastoral duties of visiting, etc., are to me very arduous, and often not as well accomplished as I could desire.

LITCHFIELD.—There has been a change of time lately in the running of the trains here, so that I am now enabled to visit and hold services in Litchfield on Sunday evenings. This is a promising point. Upward of one hundred new houses are at present being built, and the city is increasing in population and wealth more than any other place in the southern part of the State. Yet I have quite as much work in Gillespie and Bunker Hill as I can possibly accomplish, and can afford to spend little of my time at Litchfield, without neglect of other places.

Illinois C. R. R.—Rev. J. W. Osborne.

CHICAGO, June 29th, 1865.

The congregation at Bement is in a very flourishing condition. There will be an interesting class for confirmation when our much beloved Bishop shall visit us. The town of Bement is improving in buildings, and there are many very interesting families from the east and south recently located in the adjacent country. The Sunday-school is prospering finely. It numbers one hundred and sixty scholars. The sum of twenty-five dollars was collected in the school for the monument of our late President. At the special request of the good people of Bement, I preached the funeral sermon of the late President of the United States. The congregation was very large, the service solemn and impressive. Many of the old acquaintances and personal friends of our

President beloved, came from far to pay their respects to the memory of departed worth, now laid in the grave, where sorrows cease, and where the weary rest.

As to the congregations at Tuscola, Areola, and Salem, although they are much injured by the war and removals, yet I trust we shall soon recover from the loss we have sustained from our great afflictions.

I am much in want of Tracts on Confirmation. The good accomplished by their circulation would be great in this new country. I also much need the Tract No. 177, "Outlines of the British Church." Will not some good sister or brother in the east send me some of the good seed to sow for them here, in the name of the Lord? The ground is good, and I pray God the harvest may be abundant; and that they who send may be abundantly blessed with the joys of His salvation. Please send by U. S. Express to Rev. J. W. Osborne, Bement, Piatt County, Illinois.

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KENTUCKY.

Versailles and Georgetown.—Rev. J. W. Venable.

VERSAILLES, July 1st, 1865.

THE Diocese of Kentucky may well be termed a great missionary field. There is not a county in the whole State where an earnest minister of Christ might not find abundant material to work upon. The harvest truly is great; but, alas! the laborers are few, and many are deterred from entering the ranks of the ministry by the inadequate support they are likely to receive. This will prevent the Church in Kentucky from taking a prominent position for many years to come, unless the Holy Spirit should move the hearts of this people to devise more liberal things for Christ and His cause.

Throughout this portion of the State, there seems to be a spirit of inquiry aroused in reference to the Church, which bids fair to lead to happy results. And now that the blessing of peace rests once more upon this disturbed section, we may look forward hopefully to its gracious influences upon our missionary work. One noticeable feature must be mentioned.

Many young men, who have just returned from the confederate armies, are found in regular attendance upon the Church services, here and elsewhere, who

bear testimony to the faithfulness and efficiency of our southern clergy, and to the powerful religious influence exercised by them upon the people. The conservative character of the Church there, as here, has won the respect, if not the love of many who were once numbered among her enemies.

Our Georgetown mission has received great encouragement lately, from the success of a fair held for the benefit of the Church. The net proceeds amounted to six hundred dollars, two thirds of which sum were invested in a piece of property that rents for one hundred dollars a year, and will make a fine lot, fifty feet front by one hundred deep, whenever the time arrives for building a church. I trust that time is not very distant, for we labor under many difficulties and annoyances at the Court-House, where our services are held. The attendance, is, however, very encouraging, and we can endure much for the winning of souls to Christ, and the successful establishment of His Church in this region.

The Bishop of the diocese recently confirmed one person in Georgetown, and three in Versailles—among the latter, a Lutheran and a Campbellite Baptist.

The Rev. Francis Moore (deacon) is rendering very efficient service in my missionary work. In addition to our stated labors here and at Georgetown, we have been enabled to hold services several times at Paris, which parish is still vacant.

You will find very little difference between this and other reports from this part of the field; but there is a deep feeling of interest in regard to the Church, which cannot be described.

The success of the fair at Georgetown exceeded our expectations, and has greatly encouraged the little flock at that place.

You will please deduct from the salary now due me the sum of \$64.25, being the amount of collections made in Versailles and Georgetown, for Domestic Missions, since the beginning of the present year.

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TENNESSEE.

Memphis.—Rev. J. A. Wheelock,

MEMPHIS, June 26th, 1865.

WE have now arrived at a season of the year when the population, as far as possible, leave town, and consequently my

congregation and Sunday-school are somewhat reduced. The average attendance at Communion during May and June this year was sixteen; last year it was eight. My hopes that the parish would be self-supporting by the end of this year are not so great as they were in my last, yet the prospects may change again before that time. A movement had been started, by which every member of the congregation will be required to contribute monthly toward the support of the church. The congregation must increase considerably before this can be successful. Many of our old citizens are coming back to their old homes, and will again become members of the congregation. Many others, who once came regularly, have ceased to do so for the last two years, and will probably never come again. Most of them continue to send their children to Sunday-school, and are not unfriendly to the minister, but they cannot be induced to come back to church. We have succeeded in raising about \$100 more toward our Sunday-school library, and I shall send on for the books immediately.

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MISSOURI.

Hannibal, &c.—Rev. J. W. Dunn.

HANNIBAL, July 1st, 1865.

SINCE my report for January, I have been engaged in my missionary work without interruption, except for about five weeks in Lent, when I was confined to my bed by sickness. During my illness, the Bishop visited the parish, and confirmed three persons; there were other candidates for confirmation, but I was then unable to look them up. The country is now undisturbed; things are beginning to resume their former shape, and with the return of peace and quietness, we look for more prosperous times for the Church.

Andrew and Nodaway Cos.—Rev. G. Turner.

LITTSVILLE, July 1st, 1865.

Yours bearing date June sixth came to hand a few days since, for which I feel very grateful, as it will relieve me from great embarrassment (occasioned by severe losses during the past year) in prosecuting my work of missionary labor.

My losses will amount to the sum of three or four hundred dollars; the chief and most important of which was two horses, one at the commencement and the other at the close of my missionary year; in consequence of which I have had frequently to walk from twenty to thirty miles to reach my appointment, and this even in the extreme cold, and in the burning heat of a scorching sun. I shall ever feel grateful to the Rev. Mr. W—, for the interest he has manifested in my behalf, in communicating with you. I had purposed embracing at least some of the items in my former reports; but delicacy, arising from a conviction that probably the funds which are controlled by the Domestic Committee were materially limited in consequence of the distressed state of our bleeding country, withheld me. I have endeavored to "endure hardness as a good soldier of Jesus Christ," animated with hope in that God who hath said: "The earth is the Lord's, and the fulness hereof;" "The silver and the gold is mine, and the cattle upon a thousand hills." In view of the kindly and timely appropriation made by the Committee, I feel now like beginning anew, and entering upon my work with greater zeal for the glory of God, the salvation of souls, and the building up of our beloved Zion in the department of His moral vineyard. The prospects of the Church in some parts of my wide field are looming up with promise. God in his providence has directed several families to locate within the precincts of my missionary district, and among them are some warmly attached to the Church and her services. Their influence has already been felt and appre-

ciated. As a result, the Church is at this time greatly in advance of what it has been at any other since the mission has been opened. I hope to realize, this year, tangible evidence of prosperity in matters of the Church. We feel encouraged with the divine Word, her holy sacraments, and her heavenly and apostolic ministry, to continue presenting her attractions, and to reiterate: "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." I pray that the divine blessing may continue to rest upon the Domestic Committee, and prosperity crown their efforts.

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IOWA.
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Iowa City.—Rev. R. L. Ganter.

IOWA CITY, July 7th, 1865.

I CAME here the first day of June, and entered at once upon my duties as rector. My report at this time cannot of course be very extended, having only been here one month; yet I am able to report a most encouraging state of affairs. My congregation now numbers one hundred and fifty. At a festival held two weeks after my arrival, we cleared three hundred and ten dollars. Old debts are all paid off, excepting fifty dollars. There is a very strong interest being manifested in the services of the Church.

I found things here in a very disorganized state, but hope, by the blessing of God, to do a good work. In truth, I see no reason why we cannot build up in Iowa City a good, strong, self-supporting parish.

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ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 18th August 15th, 1865.

Vermont.

Albans—St. Luke's, W. N. Smith,
Esq., of which \$5 for Nashotah,.... \$15 00
attleboro—St. Michael's,..... 11 75
reich—St. Barnabas, "C," for the
south,..... 5 00 \$31 75

New-Hampshire.

bornton Bridge—Trinity,..... 8 00

Massachusetts.

buryport—St. Paul's,..... 86 35
"M. H. R.," for the south, from
one who would do more,..... 50 00 86 85

Connecticut.

Ansonia—Christ, for the south,..... \$8 00
East-Haddam—St. Stephen's, for
church at Yantcon,..... 9 00
Fair Haven—St. James', for church
at Yantcon,..... 10 00
Hartford—Christ,..... 93 20
New-Fairfield,..... 1 63
Poquetannock—St. James', for Mis-
sions in Minnesota,..... 2 00
Portland—Trinity,..... 10 00
Salisbury—St. John's,..... 12 00
Stratford—Christ,..... 92 50
Winsted—St. James', for Iowa,..... 8 50
Wolcottville, Trinity, for Yantcon,.... 5 00 \$356 88

New-York.

<i>Annandale</i> —St. Stephen's College,...	\$51	93
<i>Bullston Spa</i> —Christ,.....	50	00
<i>Butternuts</i> —Christ,.....	6	56
<i>Castleton</i> —St. Paul's, for ch. at Platts-ville, Wis.,.....	25	00
<i>Cooperstown</i> —Christ,.....	53	55
<i>Fishkill Landing</i> —St. Anna's, Five-cent coll.,.....	100	00
<i>Hastings</i> —"R. B. M., Esq.," for Rev. A. B. R., La.,.....	100	00
<i>Haverstraw</i> —Trinity, Infant Children, for Seabury Mission,.....	10	00
<i>Mamaronock</i> —St. Thomas',.....	12	00
<i>New-York</i> —St. Bartholomew's S. S.,... Calvary Chapel,.....	80	25
St. Ann's, for Fredericksburgh ch., Va.,.....	7	00
"E." 15th quarterly stipend for missionary in Minnesota,.....	75	00
<i>Philipsbetown</i> —St. Philip's, add.,.....	2	00
<i>Potsdam</i> —Trinity, Mrs. H. R. Redway, 1,.....	5	00
<i>Port Chester</i> —St. Peter's, add.,.....	5	00
<i>Sandy Hill</i> —Zion, for the south,.....	10	00
<i>Stockport</i> —St. John the Evangelist,...	12	35
<i>Waterford</i> —Grace, a lady,.....	2	00
A Refugee, for the south,.....	1	00

Western New-York.

<i>Auburn</i> —St. Peter's,.....	76	00
<i>Batavia</i> —St. James', five-cent coll.,...	90	19
<i>Birmingham</i> —Christ,.....	12	26
<i>Buffalo</i> —St. Luke's,.....	3	05
Trinity,.....	17	00
<i>Brockport</i> —St. Luke's,.....	5	00
<i>Genesee</i> —St. Peter's,.....	6	24
<i>Chittenango</i> —St. Paul's,.....	1	50
<i>Genesee</i> —Trinity, Ladies' Society,.... St. Peter's Chapel,.....	25	00
Mrs. Cammann, for the south,.....	5	00
<i>Hammondsport</i> —St. James',.....	5	09
<i>Lyons</i> —Grace,.....	85	66
<i>McLean</i> —Zion,.....	1	00
<i>Norwich</i> —Emmanuel,.....	13	78
<i>Paris Hill</i> —St. Paul's,.....	2	00
<i>Rochester</i> —St. Luke's,.....	76	00
<i>Rome</i> —Zion, E. Ingersoll,.....	5	00
<i>Stafford</i> —St. Paul's,.....	8	00
<i>Syracuse</i> —St. Paul's,.....	14	00

New-Jersey.

<i>Jersey City</i> —Grace,.....	53	44
<i>Mount Holly</i> —St. Andrew's, Female Miss. Soc.,.....	85	00
<i>Rahway</i> —St. Paul's,.....	13	00

Pennsylvania.

<i>Birdsboro</i> —St. Michael's,.....	5	00
<i>Carlisle</i> —St. John's, Miss L. S. Ring-walt,.....	5	00
<i>Danville</i> —Christ,.....	20	00
<i>Douglasville</i> —St. Gabriel's,.....	10	00
<i>Philadelphina</i> —All Saints', Lower Dublin,.....	92	05
St. John's, N. Liberties, \$10; S. S., \$10,.....	20	00
Anon., \$5; "Southwark," \$10,....	15	00
<i>West-Marlboro</i> —St. James',.....	1	00

Delaware.

<i>Brandywines Village, St. John's</i> —Of which from S. S., for Bp. Talbot's Mission, \$25; for Faribault, \$33.90; for Nashota, \$33.90,.....	105	33
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Maryland.

<i>Annapolis</i> —St. Anne's,.....	50	00
<i>Baltimore</i> —A thank offering, from a friend,.....	5	00
<i>Berlin</i> —Worcester Parish, for the south,...	13	00

Kentucky.

<i>Elisabethtown</i> —Christ, "A. H. C.,"..	\$1	00
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Ohio.

<i>Columbus</i> —St. Paul's, "I. N. W.,"....	10	00
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Indiana.

<i>Jeffersonville</i> —St. Paul's, sp. for Rev. J. F. Roberts,.....	13	00
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Illinois.

<i>Kankakee</i> —St. Paul's,.....	\$12	00
<i>Kewanee</i> —St. John's,.....	2	50
<i>Winona Station</i> —Mrs. S., \$3; E. H. S., \$5,.....	8	00

Michigan.

<i>Ann Arbor</i> —St. Andrew's, five-cent coll.,.....	8	55
St. John,.....	4	90

Wisconsin.

<i>Peshigo</i> ,.....	15	83
<i>Stevens's Point</i> —Intercession,.....	13	50

Minnesota.

<i>Chatfield</i> —St. Matthew's,.....	[5	00
<i>Little Falls</i> ,.....	5	00	
<i>St. Charles</i> ,.....	3	00	
<i>Shakopee</i> —St. Peter's,.....	1	15	

Iowa.

<i>Clinton</i> —St. John's,.....	6	00
<i>Lyons</i> —Grace,.....	8	00

Missouri.

<i>Mission in Andrew and Nodaway Cos.</i> ,.....	5	00
<i>Normandy</i> —(St. Louis,) Christ Chapel,.....	5	00

Nebraska Territory.

<i>Nemaha</i> —St. John's,.....	15	00
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Idaho Territory.

<i>Boise City</i> ,.....	100	00
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California.

<i>Folsom</i> —Trinity,.....	1	00
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Oregon.

<i>Eugene City</i> —St. Mary's,.....	7	10
<i>Oregon City</i> —St. Paul's,.....	9	94
<i>Portland</i> —St. Stephen's Chapel,.....	7	14
<i>Roseburgh</i> —St. George's,.....	11	25

Miscellaneous.

Interest,.....	486	25
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Legacies.

<i>N. Y.</i> —From legacy of Mrs. Susan A. Rensm,.....	1,372	89
Less U. S. Tax,.....	63	64
" From residuary legacy of Miss Caroline L. Griffin, through G. C. Havens, Esq.,.....	5,000	00
Total,.....	\$3,027	05
Amount previously acknowledged,.....	56,752	13
Total since October 1st, 1864,.....	\$65,779	29

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1865.

INTERNAL REFORMATION.

FEW things surprise us more than the apathy of the members of the Church of England concerning the condition of Italy, and the other Roman Catholic countries of Europe. Though Canon Wordsworth and others have been laboring to create in England an interest in the work of Church Reform in Italy, yet the members of the English Church contribute less than five thousand dollars a year to aid that object, whereas the Methodists raise twenty-five thousand dollars yearly for their missions in Italy, the Free Church of Scotland the same, and the other non-Episcopal bodies together about the same—in all seventy-five thousand dollars. While this is the case, can we wonder, if, instead of one Reformed Italian Church, “retaining whatever is sanctioned by Scripture and primitive usage, and rejecting only what is superstitious or erroneous in doctrine and worship,” there should be established several Church organizations, more or less conflicting with each other. The few fanatical “Plymouth Brethren” in England raise almost as much to propagate their peculiarities in Italy, as the whole English Church gives to aid the Italian Reform movement. The Rev. J. Long, one of the Secretaries of the English Church Missionary Society, says of these “Plymouth Brethren:” “I could trace the mischief done by these men, as in India, so in Italy—levelling every thing, building up nothing. They are doing much at present to disgust Italians with any proposal for reform. They renounce baptism and the ministry, and refuse to repeat the Lord’s Prayer; for how, say they, can we pray, Forgive us our sins, when all our sins, past, present, and to come, are already forgiven? They hold the maxim: ‘The farther from Rome, the nearer the truth.’” To this we may add, that they are much given to attacking the other Protestant missionaries in Italy.

The conduct of these fanatics, and the example of the Presbyterians and the Methodists, render it every way desirable that the Italians should have before them the example of the Episcopal Church—reform, without revolution; catholic, without being Roman Catholic. And if, through the blessing of God, a Reformed Catholic Italian Church did result, what a mighty effect it would have in encouraging a corresponding movement in France, Spain, and Portugal, and also in Mexico and the South-American republics! Nor would its influence be confined to Roman Catholic countries. Italy has an immense influence in heathen lands. India, for instance, has twelve Italian bishops, and a large number of Italian missionaries and sisters of charity. Two thousand missionaries are sent to various lands from Italy, of whom four hundred and ninety are Jesuits. They cross the Protestant missionaries' path in every direction. Were the spirit of reform to animate those laborers, what important auxiliaries they might become! And there is much to lead us to believe that such might be the case, if only those within the Italian Church, who are laboring for its reformation, were aided as they should be. Says the Rev. J. Long:

"I was struck, in a visit I paid to Naples, with the ripeness for this reform without revolution. The opening of the English Church here is producing a good effect. The Neapolitans see the model for a National Church, which unites apostolical order with evangelical doctrine. I called here on Cardinal Andrea, who occupies a peculiar position. He is a Liberal, and sides with the Government. He spoke with me of Bossuet, St. Bernard, and other men who were in favor of national religious independence, and he expressed sympathy for them.

"One of my most interesting reminiscences of Naples is that of a visit which I paid to the Dominican convent. When I had threaded my way through the mazy and narrow lanes to that splendid pile, what a change I found in it! I could fearlessly talk on reformation in the halls once devoted to the objects of the Inquisition! I there met priests who advocate reform both from the pulpit and by the press, and a layman who in 1840 was sentenced to imprisonment for life on this account, but now can declare his views without fear. Father Prota most cordially received me. He was much pleased with the interest taken by English Churchmen in the Italian Church movement. He said that the despotic power of the Bishops was a great hindrance, as they at once deprived of his bread any priest who avowed liberal principles, and the government was not bold enough in protecting them. He showed me his printing-press, from which issues the *Emancipatore Catholico* three times a week. The journal gives, besides news, articles on Italian Church history, and denounces the Papacy most bitterly; it has a very wide circulation. The society of which it is the organ—founded in April, 1862—numbers nearly one thousand priests, and states the following objects in its rules: To remove the temporal power of the Pope and clerical despotism; to have a free Church in a free State; to revive the privileges of the Ancient Italian Church; to improve the education of the young clergy, and to censure abuses in the Roman curia and the Italian government.

"I visited in Naples six churches, which have been placed under the ban of excommunication by the Pope; but the thunderbolt of the Vatican has fallen harmless. These churches are served by sixteen priests, who perform all the services precisely

as ordinary ecclesiastics, the government upholding them. After service in one of these churches, an Italian gentleman introduced me to a confraternity meeting held in the sacristy. The confraternity is composed of one hundred members, men and women; each person on admission receives a copy of the Scriptures. I heard an eloquent address from the president, the chief preacher of the church, in favor of religious reform and in denunciation of the Pope's Encyclical."

Mr. Long gives also an important account of what he saw in Messina, where the Rev. J. Varnier is still staying. More than one of the native clergy here has laid aside the national ritual for a translation of the English; Mr. Long pointed out to them that "the object was not to proselytize them to the English Church." Moreover various priests in Messina are married; they lived with their wives with the consent of the people, the authorities winking at it. In the interior of Sicily, also, a quiet movement is going on.

In consequence of the representations made by Mr. Long, steps have been taken, by some of the prominent clergy and laity of the English Church, toward forming a fund "to assist these Italians who have evinced a tendency toward reforming their own Church after the manner of the United Church of England and Ireland." This fund is to be called *The Italian Church Reformation Fund*. The contributors to the fund propose to circulate the Bible and Book of Common Prayer in Italian, and employ agents to consolidate and advance the work of religious reformation.

Unquestionably, it is the duty of our English brethren to lend all the aid they can to this object; and it is equally our duty to labor for the same object in Mexico, and the other Roman Catholic countries on this side of the Atlantic. How truly the work of reformation has been begun in Mexico, and how providentially we have been called to aid in that work, were shown in our July number. Let there be a lively and prayerful interest in this new enterprise for Christ, and let us be generously furnished with funds to prosecute the work.

FOR THE SPIRIT OF MISSIONS.

THE BASLE MISSIONARY SOCIETY.

(Concluded.)

PRINCIPLES OF THE WORK AMONG THE HEATHEN.

THE Committee deem it the duty of the missionaries, not merely to convert individuals, but to bring the whole body of a nation under the influence of the Gospel. Therefore preaching is made the principal work; next to it stands teaching the young. A flighty surface evangelization by itinerant missionaries, or a mere knowledge of the folly of idolatry and the excellency of the Christian religion, or a mere awakening of interest, is deemed quite insufficient. Preparation for baptism should at least consist in a knowledge of the principal *facts* of salvation; an insight into the nature of Christianity, an understanding of the *way* of salvation, and lastly, a real *desire* for salvation.

The Society have, by experience, learned to know the dangers and disadvantages of *baptizing too soon or too late*, and want to avoid both. A second part of this work is: to form those baptized into congregations, and to establish churches on the principles of the word of God. A Christian can improve and be tried only in a church organization. And, therefore, it is attempted, scripturally, to regulate all the conditions of life in the congregation, as: matrimony, education of children, condition of servants, the means of support, etc. The means for this end are: regular services in the church, very special pastoral care of the individuals, schools of different character, educating of the riper members for using their several gifts of grace in the church and for it, and inducing all, practically to partake in the building up of the church. The workshops, etc., of the missions in India and Africa do practically show the natives what a Christian's every-day life should be, and how (with the help and guidance of foreigners) the people may learn to help themselves by trades, commerce, etc., and learn how to live decently. (The work-shops are almost all self-supporting.)

SUPPORT OF MISSIONARIES, ETC.

The rule is, to carry on the work as economically as possible; but also, that the "laborer is worthy of his hire," and that missionaries must not be treated like men that work for wages. The young men that enter into the work of the Society, trust the Committee entirely, and allow themselves to be sent anywhere and unconditionally. But their want of experience and their entire confidence can only secure them fair dealing from the Committee, who are of the opinion that cheapness cannot be thought a chief consideration in missionary work. Large expenditures in time often save greater expense afterward. And men from the upper class, and of good education, would hesitate to come, if fair generosity were not observed.*

The Committee do not request their missionaries to remain single, but that they serve a few years before they marry. The list of missionaries shows that almost half of them are unmarried of their own free choice.

The *children* of missionaries are educated in the "Children's Home," (in two departments,) at Basle, from their seventh to fourteenth year, not as orphans, but in the style of simple families. After that, the boys learn a trade, or study in higher schools, at the expense of their parents or some private friend. The girls enter Christian families; some become teachers.

THE MISSION HOUSE.

The missionary institution was, for a long time, one department, with three, four, and five classes of students. In 1844 a "preparatory school" was opened, in a separate house, which was rented, and this made several movings necessary. In 1855, a special house was built for the purpose. But the building of the *dépôt* of the Swiss Central Road made the sale of it necessary. The "Mission House" also had become too small, and the neighborhood unpleasant and noisy, by the opening of some large warehouses; therefore a large house was built, (1860,) and both departments of the school united under one roof. The sale of the old buildings, and a large legacy, (one hundred thousand francs,) defrayed the expense. The present Mission House stands outside one of the gates, near the borders of France, in a beautiful garden, at the end of which the "Children's Home" is situated. The lower story contains a chapel, museum,

* The salary, or "allowance," of a single missionary is \$350; of a married one, \$700, in gold or silver; for every child, \$40. After every seven years' labor, ten per cent is added. Invalids and widows are cared for, and children educated at home.

dining-room, offices, and rooms for the steward, etc. The three other stories are occupied by three divisions of teachers and students, (a married professor, an assistant teacher, and two classes in each.) The Principal ("Inspector") is Superintendent of the whole.

The *education* of the students purposes, primarily, to find out whether they have not only an inclination and desire for the work, but also ability, and not only an assumed call, but a real one from God. Then the task is, to further and improve their spiritual life, so that, once in the field, they are able, not only to save their own souls, but also to spread life in the world round about them. Therefore they are constantly led to examine and to know themselves, to improve in the knowledge of their Saviour, to deny themselves, by punctual, ready obedience, to exercise implicit faith in the watchful care of the Lord, and warm love to the brethren, and to all that are lost.

But Christ alone can make missionaries, by His Spirit. The teachers, therefore, do only this: they try to lead the students by their own example, communicate with them freely, and with open hearts, and they also have free access to their teachers. Instruction is made fruitful for practical life. Daily morning and evening prayers, in which teachers and students join, missionary and Bible meetings, conducted once a week by the Principal, conferences with teachers, or of the class, or class with class, or all the classes with the Principal, preparations for Holy Communion—these are means of improving spiritual life.

The time of instruction is six years, divided into two courses. The *first course* comprises Bible-studies, elementary sciences, and languages. For three years the students read the German Bible an hour every day; what is read is explained, classified, and partly learned by heart. Another hour is filled up with the study of Sacred History of the Old and New Testaments. The Catechism and its explanation is studied for two years, as a foundation for systematic divinity. There are, besides these religious studies, exercises in Calligraphy, Orthography, Composition, Declamation, Grammar, Arithmetic, Geometry, Geography, Universal History, Drawing, Singing, Playing the Piano and Melodeon. The Latin is begun in the first year, Greek in the second, Hebrew in the third.

During the second course—another three years—the students are improving their knowledge of the three languages, go through the theological studies, begin the formal preparation for their work, and learn English.

In the fourth year, (first of the second course,) they read the "Symbolical Books" of the Protestant Churches, and one of the "Fathers," in Latin. Of Theology: "Doctrine of Faith," comparison of the doctrines of different Churches, Introduction to the Books of the Bible, Exposition of the Old and New Testaments, (with Hebrew and Greek text,) Church History, and History of Heathen Religions. For practical preparation: Medical instruction, Teaching, Catechising, Homiletical exercises, Studies of Missionary work and life in general, (as: where and how to open a station, school, how to preach, teach, treat the natives, about health, diet, languages and their importance, etc.)

To preserve their health, to strengthen the body, and to prepare for future work, the students work every day some time in the garden, wood-house, and the different workshops, and take charge of much work in the house. A large garden and field is worked by the students; they also chop all the wood used in the house. Those that had not learned a trade, learn from others, who had done so, so much, that they can direct and help on their future stations. They have a choice in the workshops between book-binding, carpenter-work, turning, glass-cutting, and smith-work. They work for the

House. Offices among the brethren : one is Principal Overseer in the sick-rooms, (all have to tend the sick students by weekly turns ;) one is Librarian ; one attends to the Museum ; one is leader of the choir ; two are to wait on the poor ; two oversee the garden-work ; one executes orders for books ; one "superintends the shoes ;" another the clothes of the students ; one looks after the fountain and water-works ; one distributes stationery. Every class has a "Senior," who keeps order and quiet in the rooms. There are (for a week) the official attendants, messengers, etc., of the Principal, the Teachers, and the Secretaries.

The House has room for ninety white students, and six from tropical climates. There were present eighty-seven students, at the beginning of this year :

36	from	Württemberg,
20	"	Switzerland,
8	"	Armenia, (partly from Turkey,)
7	"	Baden,
6	"	France,
2	"	Holland,
2	"	Russia,
1	"	Hesse,
1	"	Prussia,
1	"	Poland,
1	"	East-India,
1	"	China.

There have been, since 1816, *seven hundred and ten* for a shorter or longer time, in the Mission House, one hundred and eighty-nine of whom left again, or were dismissed, four hundred and forty-one have been sent to the field up to last February, of whom one hundred and thirty-four have died. The experience, life, labor, suffering, and, of many, the death-beds and the graves, of these four hundred and forty-one missionaries must awaken many an earnest thought in the Christian's heart. Even if they did not do great things, (which, however, many of them did,) what a blessing has certainly gone out from them! Eternity alone will show all the fruit of their works. There are some among them, who, in never-written languages, wrote books—grammars, dictionaries, etc.—and thus made a path for others, and laid a foundation for the teaching of the natives ; others have translated the Bible into the language of some heathen nation, for the first time ; and every tribe will ever be thankful for such translations, however imperfect they may be. Some have written books that effectively warred against Mohammedanism and Paganism ; others have opened unknown countries to the eyes of the civilized world. Many were permitted to establish new missions ; and the different tribes will never forget those pioneers. Many have travelled far through heathen lands, and preached the Gospel to thousands. Others have quietly spent their lives in the instruction of heathen children, laying the first germs of divine life in their young hearts. A goodly number of their pupils have found their Saviour, often late, and after years of forgetfulness. Many have, by God's grace, brought men and women into the fold of Christ, rescuing them from the pools of deepest wretchedness. They were gathered into Christian congregations, which still exist and thrive. Many have preached to wandering and lost Christians, in lonely places of wild forests and monotonous prairies, and united them with their God and the "communion of saints." Nobody can know how much God has done through these men, in all parts of the world. And although our younger generation of missionaries may appear, to many, less en-

dowed with spiritual gifts than our veterans, Jetter, Faremba, Lang, Hohenacker, Gobat, (Bishop of Jerusalem,) Pfander, Weitbrecht, Haar, Schlien, Breitenbach, Bonwetsh, Ewald, Hörnle, Bernan, Leupold, Schmidt, Fjellstedt, and others, the days may come yet, that many will receive equal testimony of faithfulness. Many a wearisome labor of patience cannot be mentioned in reports; but in this year of jubilee none shall be forgotten; every one be blessed by us, even if we cannot mention all their names.

THE MISSIONARY WORK ABROAD.

(a) *Among Christians in Foreign Lands.*

The Basle Society did not originally design to have missions of their own, but to educate their students for other societies; it was therefore natural that evangelical Christians in foreign lands, who were in want of preachers, applied for such to Basle. Thus, in the first years of the Institution, men were sent into German colonies in Bessarabia, the Crimea, to the Wolga, and to Grusia. Their congregations are still in connection with Basle, and several brethren hold high positions in the Protestant Church of Russia. Some went to preach the Gospel among the Tartars, Kalmucks, etc. Since 1833, the Committee have sent many of their missionaries to the Germans in the United States of North-America. (The first one gathered a congregation at Ann Arbor, Mich.)

Christian people in Switzerland, as well as the English Church Missionary Society, had applied for missionaries for Brazil, as far back as 1823, but the political state of that country prevented the carrying out of the plan. But the exertions of the Legate from Switzerland have some years ago opened a wide though hard field for missionaries, especially in the Swiss and German settlements of Brazil. Seven brethren have been sent; all but one are supported by the government of Brazil. Their work is a very arduous one.

Two missionaries have lately gone to Australia, where some German settlements had no pastors.

(b) *Missionaries transferred to other Societies, for Work among the Heathen.*

The Basle Committee sought a connection with the Society of the Netherlands, but the colonial policy of the Dutch Government made missionary work almost impracticable.

Their connection with the English Church Missionary Society began in 1818. Many young men were transferred to that Society, and subsequently (after their episcopal ordination) sent out to West and East-Africa, East-India, Palestine, Greece, Asia Minor, Persia, etc. Thirty Basle men are still working under the auspices of the English Church. Since 1855, the Basle Society could no longer spare their students, and the English, having Institutions of their own, did no more need them.

The North-German Missionary Society, at Bremen, entered into connection with that at Basle in 1850. They opened a new field on the slave-coast beyond the Volta River, close to the Basle Mission, on the Gold-Coast. Twenty-one brethren have entered the service of that Society; more than one third of those have already died; the rest still labor with success.

THE BASLE SOCIETY'S OWN MISSIONS AMONG THE HEATHEN.

About forty-four years since, the Basle Society began to operate in fields of its own, and it now occupies four provinces in India, (Canara, Malabar, Mahratta, and Nilagiri;) in Africa, five, (Accra, Akuopem, Akem, Adangme, and Akumber.) Their (white) missionaries are on twenty-six central stations: in Africa, seven; India, sixteen; China,

three. The number of missionaries (male and female) was, at the beginning of this year, one hundred and thirty-seven. The number of congregations (not counting smaller congregations or out-stations) is thirty-three. The number of converts was four thousand four hundred and sixty-two, on January first, 1864. (The reports of last year had not been received yet.) Six thousand two hundred and seventy-five persons are under the regular influence of the missionaries. Till 1834, for nineteen years, the Society had not one thoroughly reliable station; now they have twenty-six, many of which could be kept up even if foreign missionaries should have to leave. They have thirty-three congregations, all of whom have churches, school-houses, and many general institutions, even a church and school-fund. The Basle Missions have gradually received a decided organization, that secures, on the one hand, the work on the stations, and on the other, close connection with the centre at home. They have missionary colonies, (large farms, whole villages, workshops, etc.,) which offer a home to new converts, and enable the members of the Church to grow together in a Christian community. The natives in India and in Africa have received instruction in a more advantageous mode of agriculture. The Society have a "Committee on Industry," that have opened many workshops in India and Africa, wherein young men learn to work and to support themselves. Most of these are already self-supporting; they spread a good, orderly spirit of industry and civilization, and give substance and energy to the naturally indolent natives. There is also a special "Committee of Commerce," which, in the interest of the Society, and in connection with the missionary committee, has opened several stores in Africa and India, under the supervision of German merchants. They supply the necessities of missionaries, (at only ten per cent above cost price at home,) facilitate the exports of native produce, encourage the natives to industry and honest trade, (native Christians have been enabled to open stores in interior towns,) thus work effectually against slavery, and give pecuniary aid to actual missionary work. This, in part, helps to create a busy, social appearance of life in those distant countries, that makes them look more "home-like."

The report closes here with an earnest call for increasing aid, for the missionary work increases and grows, more and more, like a tree.

J. G. AUER.

AFRICA.

MONTHLY RECORD BY BISHOP PAYNE.

CAVALLA, Fourth Sunday }
after Easter, May 14th, 1865. }

WE have had great cause to rejoice this week, on the partial recovery of our Christian native carpenter, Mr. Robinson, from small-pox; and still more that Mrs. Payne has so far recovered as to be able to attend religious services this evening, and to return thanks to God in the presence of all His people, that He has been pleased to deliver her from her bodily sickness. His name be praised!

The delegation lately sent by this people

to consult their oracle, have returned. They are directed to turn out of office the Woraba, (hereditary chief,) Tibawa, (chairman of the free citizens,) and Yibadia, (leader of the military in war.) The parties nominated to succeed them are young, and have hitherto exerted little or no influence.

Our heathen congregation this morning consisted of from fifty to sixty, who, with our family schools and village, made a goodly assembly. The music (including melodeon, on which two of Miss Griswold's scholars play) was better than usual. We have all the chants in English and Grebo, except the *Te Deum*, which, in Miss Gris

wold's absence, we can only say. We learn of another fearful accident to Mr. Miles. While trying a gun, a canister of powder, containing two pounds, exploded, burning over his whole face, and setting fire to bed-clothes and other things in the room. Mrs. Miles fears for his life, and earnestly entreats me or some one to come down.

Tuesday, May 23d.—In response to two notes from Mrs. Miles, who failed to induce Dr. Fletcher to go down, I left home on Friday to visit Taboo. As I could get no native from this place to accompany me, I induced a neutral Babo to convey me from Diima Lu to Bliorânt, the Babo town at the mouth of the Cavalla. There I got others to accompany me to Rockbookah, which I reached at five o'clock P.M. The two young catechists here, Henry and Leacock, and their wives—late school-girls—keep a nice house, and I hope they try to exert a good influence upon the ten villages which they visit and endeavor to instruct. But I should have been better satisfied to have seen more cultivation on the grounds. Of all missionaries, physically as well as morally, it should be said: "The wilderness and solitary place were glad for them."

CONSULTING THE ORACLE.

At Rockbookah and Bliorânt, I found about fifty people from Cape Taboo, waiting to consult the Grand Devil. Strangely enough, they came from three parties, two of which were at war. Their country, they say, is all in confusion. They came to the Babo oracle to pacificate it. Alas! will the devil make peace? They bring as presents large cotton sheets, gold, and three slaves. It is said the latter were captured from the part of the tribe sending the first delegation, after these left home! I had some conversation with one man, calling himself "King Joe," who speaks English. I endeavored to give him some correct news of Efesu, as they beautifully style God, and our Saviour Jesus Christ. I told him also my desire, as soon as we can get

a missionary schooner, to visit the large towns at Cape Taboo, to preach the glad tidings. Evidently he preferred that we should come to trade, yet still encouraged me to come to his country. Alas! that they should come so far to consult demons, and we cannot get to them to preach the Gospel.

Leaving Rockbookah at eight o'clock Saturday morning, I reached Taboo at half-past two P.M. I found Mr. Miles looking wretchedly. The powder had so charred over his face, that the skin was not visible. One of his ears was deeply burned. Unable to get our missionary physician, he availed himself of the services of two kroomen, who treated him most successfully. When I left him, on Tuesday, the burnt skin was coming off, and he was again looking like a white man.

On Sunday I preached and lectured three times in the Mission House, administered the Lord's Supper to Mr. and Mrs. Miles, with three others, and preached in two native villages. I was reminded, on these occasions, how the Gospel, properly preached, is *euaggelion hanh tibosa* (Grebo, "good news") to all. As I entered the first town, a funeral had just closed, and the women were weeping. I spoke of Jesus at Nain. I entered the second town and the chief's house in a heavy rain. How could I but think of the text, "As the rain cometh down from heaven," etc.? The chief, who had heard my first discourse, after I closed here, repeated minutely what I had said in the morning, remarking that the Scriptures evidently contained varied and most useful instruction. In the third town which I visited, with the view of preaching, my purpose was defeated by a fearful accident. The son of the chief, twelve years old, while fishing in a branch of the *Tborä*, (Taboo River,) had his heel almost torn off by an alligator. It is wonderful how he escaped.

The school at Taboo consists of three members of the mission family, and three natives from other places. For some rea-

son, the people here have not yet given Mr. Miles any children for instruction. On my way home to-day, I found assembled, at Rockbookah, the chiefs of the Babo tribe. They were settling a quarrel, which prevented, for some time, intercourse between two portions of the tribe. I urged them to extend their good offices as mediators to the Greboes, also; remembering, however, that their people must not obstruct God's messengers up the river or elsewhere. They allowed *deyabo* (demon-men) and those who consult them to pass freely; they must not, at their peril, treat us with less consideration. They received kindly what I said, using the usual native phrase, "*a wãnh nãne,*" (we hear it.)

Papers found on reaching home, give hope that our dreadful war was nearly closed. God be praised!

I find Mrs. Payne still very unwell. We are rejoiced to learn that our dear sister, Miss Griswold, arrived safely in New-York, and the more since she escaped the peril of shipwreck off Barnegat.

DEATH OF MRS. BURROWS.

The services of Ascension day were inspiring, but they were scarcely over before tidings came of the death of Mrs. Burrows.

On Friday evening, Blanche Turner, whose husband was killed in battle on Thanksgiving day, was united in marriage to J. W. Hutchins. It is the custom in Africa for widows to choose a husband ordinarily within a month after the death of their husbands. If he is killed in battle, in even a shorter time! I suppose we should be satisfied that Blanche has done so much better! On Saturday, the Cavalla people went out to build a second town on the Cavalla River. They heard that their enemies expected them to remove the first one built. They responded by beginning another, naming it Gidate; which means, we have decided the matter. It expresses their unalterable determination to occupy the place.

This morning, at our early service, I

baptized Bae Kate Ward. The case of this little girl shows how God continually overrules evil for good. Her mother recently, after disgracing herself, ran off to Grahway. As the people there are now at war with Cavalla, she cannot, according to native custom, ever return here. The father, a prominent man, gave the little girl to Mrs. Gillett, our assistant teacher. She kindly transferred her to Miss Scott, who gives her to God in baptism, naming the child for a dear friend, thus securing her prayers with ours that "this child may lead the rest of her life according to this beginning."

In a similar manner our deacon, Mr. Jones, when a child, was brought to us, because Ku (a demon speaking through a *deyà*) had said, if he went to the farms that year, he would die; so he came to us, as we hope, truly to live. This morning, at eleven o'clock, I preached to a congregation of two hundred, with reference to building a new town, from Ps. 127: 1, 2: "Except the Lord build the house, they labor in vain that build it," etc.

Whitsunday, June 4th.—A distressing occurrence is reported. On Saturday, the people went to get rattan to thatch the roofs of their houses in the new town. On returning to town, a young man was missing. He was lost in the forest. Two days' search has failed to find him. One old man, who spoke to me of it, said: "There are many *kwi* (demons) in that forest. The most formidable lives in a stream. He calls to people, and so bewilders; but he does not kill." But I apprehend the enemies the young man has chiefly to dread are the Grahwayans, with whom this people are at war.

At the early service this morning, the Lord's Supper was celebrated. Thirty-two communed. In the afternoon, at the Grebo service, twelve participated.

CANDIDATES FOR BAPTISM.

At noon, one of our boarding scholars came into the study, saying he desired

baptism. He is from Webo, and belongs to the late celebrated robber chief, who, on my first visit to the Upper Cavalla, entertained me first with music and dancing and killing me a sheep, and lastly, after I had been walking all day over the mountain, on rat palm butter. Sie J. Howard Smith, the lad I refer to, was present at my first grand reception. He was awhile in the school at Bohlen, and came here, he says, to be a Christian, as his father would not allow him to remain in school there. He is a good boy.

Another candidate for baptism is Buo John Rogers, from the distance of one hundred and twenty miles up the coast, brought here by Mr. McGill, a merchant, for us to educate. I have also in school a boy from Cape Mount, nearly three hundred miles, of the Vye Tribe. Who can tell how far or how long shall be the influence of mission-schools and missionaries? I learn that since I visited Cape Mount, and wrote about the beautiful mountain there fifteen hundred feet high, a Sunday-school in Pittsburgh has been contributing regularly "for a church on the Mount." Will not our Foreign Committee and Church now be enlarged to enable us soon to have a mission station at that interesting point?

Trinity Sunday, June 11th.—The people have been made to rejoice within the past few days, by receiving tidings of the young man that was lost. The circumstances of this case suggested as the text of my sermon this morning to the natives, Luke 15 : 7 and 19 : 10—God's care to recover lost sinners, and the joy in heaven when this object is accomplished. Our missionary meeting was held on Wednesday evening. Mr. Hoffman was present and took part. Mr. Burrows, who was with us on a visit, was prevented from attending by an attack of fever, which confined him for the evening to his bed. He was, however, up again next morning, and returned with Mr. Hoffman to Cape

Palmas. The connection of Rev. Mr. Süss with the mission ceasing on the fifteenth instant, Mr. Burrows goes to Rocktown to assume temporary charge of that changeful station. May it be stable and prosperous at the last!

At the early service this morning, Mr. Hartley, lecturing in turn on the Gospel and Epistle, spoke chiefly of the doctrine of the Trinity. In the evening, I preached from 2 Cor. 13 : 14, the apostolical blessing, and endeavored to set forth—but oh! how feebly!—the infinite grace, and love, and abiding comfort, and peace, and life, and joy, and glory of that doctrine.

Letter from the Rev. Thomas Burrows.

THE following letter from Mr. Burrows contains the sad intelligence of the death of Mrs. Burrows, after a residence of only twenty-four weeks in Africa. She died on the morning of Ascension Day, (May 25th.)

CAPE PALMAS, WEST-AFRICA, }
June 1st, 1865. }

REV. AND DEAR BROTHER: I little thought when I wrote you last month, that my next letter would contain such sad news.

My dear wife has passed from time to eternity! A quarter before two o'clock on Thursday morning, May twenty-fifth, she quietly breathed her last. Doubtless this is very unexpected news to you. The sad event was unlooked for by us. She never entirely recovered her strength after her attack in January. She had been weak, and had to relinquish her school-room duties several weeks ago. But we thought in a little while she would be better. She is better, but, alas! in how different a way from what we expected! Her last letters expressed the belief that both of us seemed adapted to this climate. How limited our knowledge! She hoped to be allowed to work for Christ among these degraded Africans, but God saw it best not to allow that hope to be realized. She had been very weak, and scarcely able to leave her room from about the first of May. But on the thirteenth I was taken with a third attack of the fever. She tried hard to rally, and did all in her power to make me comfortable, but on the sixteenth neither of

us was able to rise. On the twenty-first, I was so much better that I could go down-stairs. Not so with my dear wife; her strength gradually failed her. On the twenty-third we were all startled by the signs of death which were gathering round her. From that time she lay in a kind of stupor, spoke very little, and seemed to take little notice of things. Up to a few hours before her death, the doctor (Fletcher) assured me there was no danger. At his last visit, eight hours before she died, he assured me again of this, but announced a different state of things down-stairs. At six o'clock P.M., Wednesday, (twenty-fourth,) a fly-blisters was put on her head, to remain on nine hours. It remained on seven hours. During the afternoon she was nearly unconscious, and grew worse after the blister was put on. Soon her breathing became difficult, but she manifested no evidence of pain. It was too late for blisters or human help. Mr. Hoffman was in the room, and prayed twice for the departing one. I sat by her side almost constantly the whole night, with my fingers on her pulse. Oh! how solemn, how heart-breaking, to sit by the dying, the beloved partner of one's life, and feel her life's blood flow slower and slower! Just before her last, she drew a long breath, then two short, easy ones, and the struggle was over. I felt her fluttering pulse, saw the last effort to breathe, and in the words of dying Stephen, commended her spirit to Jesus. Thus on the morning of that day which our Church celebrates as the day of our Lord's ascension, her spirit, freed from its earthly tabernacle, took its flight to that land of rest and peace above.

She left no death-bed testimony, but we have a better, truer one, in that of her daily life. Some days before I got sick, we were sitting on the piazza, when she told me of the peace and happiness, the sense of being drawn nearer to God which she felt in her soul. Soon after she got sick, she told me the same thing. She seemed ripening for glory. I feared then she would not be with me long. But I believe my great loss is her eternal gain. Her life here was a short one—only twenty-four weeks; fourteen weeks of that time she was my beloved, faithful wife. How short a time! Need I tell you of the dreary desolation which surrounds my heart? It is sad to lose a wife at home, where one has many loved ones to comfort his sorrowful heart; but it is far worse out here in this foreign climate, away from all who

would be a strength in the time of bereavement.

The funeral started at half-past three P.M., Thursday, and proceeded to St. Mark's Church. Rev. Mr. Hoffman officiated. Brother Hartley was expected, but was unable to reach the church in time. Mr. Hoffman was scarcely able to go through the service. He has also suffered recently from the fever. He made some fitting remarks from Psalm 39: 5. The lid of the coffin was removed for friends to take a last look. Although she suffered much, her pale brow had not a single trace of pain—peacefully she lay in her narrow bed. Oh! the agony of that last farewell! We shall meet, but it will be "beyond the river." May I be faithful unto death! After leaving the church, we went out to Mt. Vaughan—Mr. Hoffman in a hammock and I in the little carriage. A grave had been nicely prepared, in a line with Mrs. Auer's and Miss Hunt's graves. The coffin was gently lowered, and her body given back to its mother-earth. It rests under the shade of a large tamarind-tree, waiting the trumpet-sound which shall pierce its house of clay, and from which a glorious body will arise. "Them also which sleep in Jesus will God bring with Him." Another laborer is called away. We were looking forward to a long life of usefulness here, but the Master had need of her; He took her. The reasons for His doing so are not plain, but we are assured "He hath done all things well." "Clouds and darkness are round about Him;" we may not pierce those "clouds and darkness" to question His doings. "He giveth not account of any of His matters" to the children of men. By and by we will know why our loved ones were taken from us. Our duty is to humble ourselves in His sight, and learn practically the lesson intended we should learn by such sad afflictions. But let not early deaths discourage those at home. If the Gospel of the Lord Jesus is to live here—if the missionary work is to be carried on here, white men and women must do it. For generations the natives will not be prepared to do the work. They may help, but cannot lead. Those who come here should know to what they are coming. I assure you it is not a life of ease in any sense. They must not be disappointed or alarmed at sickness or death. To such, a large field of usefulness is open. Immortal souls are perishing, and there are none to tell them of Jesus and His love. Well may we exclaim: "Come and

help us." But come willing to suffer and ready to die. May God sustain those who are left, and give them a double portion of His spirit!

In my last attack of fever, I suffered much; I think more than in either of the former ones. I was only eight days in bed, but it left me very weak. It came on only twenty-three days after my previous attack. The fever takes one's strength away, and it is hard work to regain it. Indeed, sometimes it is never regained. But such things must be expected. Yet our kind, loving Saviour will not lay upon us one sorrow, not one suffering too many. If our path to the tomb is rough and difficult to travel, rest will be the sweeter at its end. We cannot have a harder road to pass over than our Leader. He has gone over it, passed through every difficulty, overcome every obstacle; and because He has overcome, He will give the victory unto His people. Amen.

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CHINA.

Letter from Mr. Ngan Yoong Kiung.

In the following letter, our Chinese Catechist and Candidate for Orders, Mr. Ngan Yoong Kiung, gives an account of the Easter services in Christ Church, Shanghai, and mentions that eleven persons were baptized on that occasion:

SHANGHAI, CHINA, April 17th, 1865.

MY DEAR SIR: Easter Sunday is a joyful anniversary of our ecclesiastical year. The transactions, whether we regard them as those which took place on the day of our Lord's resurrection, or as those which each recurrent commemorative festival witnesses, are subjects of interesting news to all. I have therefore ventured to record what took place on that day in our Shanghai Mission, and of which I was an eye-witness.

It has been a custom, for many years past, for the city and country congregations of Christ Church and the Chapel of Our Saviour, to unite in worship and partaking of the communion on Christmas and Easter. These being joyful festivals of our Church, opportunity is given for the scattered converts to meet and greet each other, and to interchange such sentiments and experiences as may be encouraging to the Christian heart. Scattered as many of the native Christians are, and often prevented from joining in the communion, opportunities like these are pleas-

ant to themselves, and imposing to the outsiders—pleasant to themselves, as they renew to them the pledge of a Saviour's dying love, and imposing to outsiders, as they present to their eye the goodly band, who have forsaken the religion of their forefathers for that of the living Jehovah.

On former occasions, Bishop Boone was accustomed to celebrate the festival at the Chapel in the country, about two miles from the city; but on this Easter Sunday, its celebration was transferred to the city church, and was one of more than ordinary interest. The service began at half-past ten A.M. There were assembled in the sanctuary our own two congregations, with their mission-schools; that of the Church Missionary Society, which, being under the pastorate of a native deacon, has been committed to the charge of our Mission; besides four other native Christians, among whom, one from Ningpo, who was lately transferred to our jurisdiction, and specially recommended by his minister to our Christian fellowship; who, though speaking different dialects, and possessing different manners, felt themselves to be one in Christian brotherhood.

MORNING SERVICE.

The morning prayers and ante-communion service were read by Rev. Mr. Thomson. After the Nicene Creed, eleven candidates were presented for Baptism, among whom nine were of our Church, and two of the Church Missionary Society. It was an affecting sight. There was the gray-headed man devoting the eleventh hour of his life to the Lord's service, side by side with the babe, whose parents, like Hannah of old, have determined to "lend" their first and only child to the Lord; there, also, was the mother with her little son, like Christiana and her children, starting together in the pilgrim's journey, whither her husband, like Christian, has gone before; there, also, was the maiden, the foster-child of our mission girls' school, who, before seemingly indifferent, has now shown fruits of the good seed sown by such persons as Misses E. G. Jones, Catherine Jones, and I. R. Conover; there, too, was the school-teacher, who has been connected with our mission for some time, and now brought to the saving knowledge of Christ, probably, through the instrumentality of the very

books and tracts appointed to be studied by the mission scholars under his charge.

The old and young, male and female, bent their knees side by side. If it were true that there is "joy among angels over one sinner that repenteth," surely there must have been greater joy on this occasion, when eleven were brought to the kingdom to Christ from the dominion of idolatry and Satan.

The baptism being ended, the service was continued by a sermon by Rev. Mr. Thomson, from: "Even so in Christ shall all be made alive."

The communion followed. The offertory was read by Rev. Wong Kong Chai, during which, collection was taken, amounting to ten dollars and thirty-seven cents, (Mexican.) The same Presbyterian continued the service to the end, assisted in the distribution of elements by Rev. Mr. Thomson. Sixty-eight partook of the sacrament, among whom forty-eight were of our mission.

The whole service lasted three whole hours, and although it is not a habitual thing for the Chinese to remain quiet and listening for so long a time, there were great decorum and reverence among the congregation. Not the same behavior, however, was exhibited by the outsiders, who came in as gazers at, rather than hearers, of the proceedings, and passed audible remarks on the ministers, hearers, and things in general, which attracted their attention.

After the service, a dinner was given to all, and all parted for the afternoon.

"UNION PRAYER-MEETING."

This meeting has been organized for many years, and has for its object, as the name implies, the union of native Christians of all denominations for prayer and mutual exhortation, as well as the cultivation of a kind, brotherly feeling and Christian fellowship between the different branches of the Church militant.

The union meeting takes place on the third Sunday of each Chinese moon, and alternates in different churches. On this Easter Sunday, being also the third Sunday of the Chinese moon, it was held in the American Baptist Church, and over three hundred were gathered together under its roof.

This closed the Easter day, and indeed it proved a refreshing season to all. I have given but an inadequate idea of the festival: the barren trunk and naked

limbs, stripped of waving foliage, give but a vague idea of the living tree; so the description I have written, cannot be expected to convey fully the interest which this commemoration of our Lord's resurrection created in the hearts of all eye-witnesses. But this is all I can do.

After spending such a day, who can take upon himself to say that work in China is discouraging? Although converts are not many, yet, if the difficulties which a missionary has to encounter are weighed, they are not few. In Christian countries, a man is to be converted from his sins; in heathen, there is the additional and delicate process of exploding his faith in idolatry and ancestral worship—a faith, because planted in him since the day he was able to know his wants, hard to be supplanted.

A farmer, in a fertile, arable country, apparently accomplishes more, and gathers his fruit sooner, than one who has to clear the woods and contend with the thickly-matted roots yet lurking underneath the soil; but as surely as he who patiently prepares and improves waste lands, will, in time, reap the harvest, so sure will the missionary, who is moulding and preparing the minds of the Chinese for the reception of the Gospel, see the *in-gathering* in due time.

MISCELLANEOUS.

Bishop of Rupert's Land.

THE Rev. Dr. Machray, Bishop of Rupert's Land, has been introduced to the Committee of the Church Missionary Society. He expressed his thanks for what the Society had done in sending out so many able missionaries to North-West America. He would not ask for an increase of them; but he hoped that the number would be kept up. So far as regards the Indians of the far North, it seemed almost hopeless to expect that they should ever rise much from their present state; and his desire would be to obtain for them native ministers, who, while living as hunters and fishermen, should be able to act as pastors of their brethren; and over these he wished to place a few Englishmen to superintend.

A JAPANESE HOUSE OF THE BETTER CLASS



Japanese Houses.

THE houses of the Japanese are as singular as the people themselves. They consist of a house within a house.

And first, as to the outer house. Of the better classes, the houses are of stone,

or are constructed of a frame-work of bamboo, or lath, covered with tenacious mud; this, being covered with a coat of plaster, is either painted or becomes bleached by exposure. Mouldings are often arranged in diagonal lines over the surface

of the building, and these being painted white, and contrasting with the dark ground behind, give the houses a curious piebald look. The roofs are often of tiles, colored alternately black and white, the eaves being extended low down in front of the walls, so as to protect the inmates from the sun, and the oiled paper windows from the effects of the rain. There are, besides, movable shutters, which by night are fastened to the posts which support the verandahs.

The inner house is a large framework raised two feet above the ground, and divided into several compartments by means of sliding panels. The raised floor, which extends over the whole area of the house, is covered with white mats, made soft and thick by being lined at the bottom with straw. These are very neatly woven and bound with cloth, and are all of the uniform size prescribed by law, being three feet by six, and placed in rows upon the floor so neatly as to have the appearance of one piece. Upon these mats the people sit to take their meals, to converse with their friends, and lie down at night to sleep, having then a quilted mat for a cover, and a hard box for a pillow.

The interior of the house is plain and simple, but scrupulously neat and clean. In some of the better houses are occasionally to be found wood-carvings of exquisite workmanship, though not very elaborate in design. The paper windows and sliding screens which divide the compartments are often adorned with paintings of landscapes and birds. In addition to the panels, the walls of the house are often hung with gay painted paper, which, being arranged as rolling maps are with us, is movable at pleasure.

The furniture of a Japanese house consists simply of the floor-mats and household utensils, which are simple and few. They have no need for chairs, although sometimes, on state occasions, they are provided. Tables are not ordinarily used. Lacquered cups, bowls, porcelain vessels,

and chop-sticks, comprise the arrangements for dining. The tea-kettles, which are always at hand simmering over the fire in the kitchen, are made of bronze, silver, or fire-proof earthenware. In the poorer dwellings, there is, in the centre of the common sitting-room, a square hole built in with tiles and filled with sand, in which a charcoal fire is always kept burning, and suspended above it, on a tripod, is the tea-kettle. The better houses are warmed by metal braziers placed on lacquered stands, containing burning charcoal, which are easily moved from room to room. The dwellings of the upper classes are surrounded by handsome gardens and pleasure-grounds, tastefully planted with fruit and shade-trees, and bounded with green hedges.

A Call for Men.

THE attention of Christian ministers, Christian parents, and especially of young men in the churches, is beginning to be turned, and it would seem must soon be turned earnestly, to the need of more laborers in various departments of the work to which the Church is called, for man's spiritual good. We can hardly over-estimate the urgency of the demand ere long to come from all the South and South-West, as well as the ever-growing West of our own country. With reference to our national welfare—to perfect the work which has been begun in judgment, and with so much of sacrifice—the demand is imperative, that many whose thoughts have been turned to something else than the ministry, should now prayerfully consider, whether they are not called to serve Christ and their generation as preachers of the Word, or in some direct mode of effort for the moral and spiritual good of their fellow-men, rather than in the prosecution of any secular business.

And the demands of foreign fields must by no means be forgotten. There may be danger that, when calls at home are so increased, those from abroad will be overlooked. But, aside from the plain instructions of the Saviour, a well-informed view of the history of modern foreign missions could hardly fail to convince any candid mind, that even with reference to the religious interests of our own nation, we

cannot afford to neglect the work abroad. "He that watereth shall be watered also himself."—*Exchange*.

English Church at Callao.

A LETTER has been received by the Society for Promoting Christian Knowledge from the Rev. W. C. Murphy, British Chaplain at Callao, Peru, soliciting a grant of Bibles, New Testaments, and Common Prayer Books, in English, Spanish, and German. The prospects of the Church in Callao, as regards the number of the congregation, and also the day and Sunday-schools, were most encouraging. At the opening of the church in October last, there were upward of four hundred worshippers, and there was a large attendance, including naval officers, at the administration of the Holy Communion. A school has since been opened, and a schoolmaster sent out, and the Pacific Steam Navigation Company give fifty pounds per annum toward his salary, in addition to two hundred pounds per annum toward the chaplain's stipend.

A Remark of Luther.

ONE must not think the word preached in vain, or seek for another, if it does not produce fruit immediately. That which is sown is not immediately harvested. There must first pass over the field, wind, storm, rain, hail, thunder.

The Gambier Mission-House.

In an article in the *Western Episcopalian*, the Rev. J. G. Auer states that the Mission-House at Gambier is not sufficient to accommodate half the students who are desirous of coming there in the ensuing year; and that at a meeting of the Board, held June 26th, 1865, at which both of the Bishops were present, the following resolution was passed:

"That the Mission-House Board apply to the Board of Trustees of the Theological Seminary, and of Kenyon College, for the designation and appropriation of a plat of ground proper and sufficient for the

site of a permanent building for their uses; that they take steps for the soliciting of the requisite funds, and proceed to erect on the land so designated a suitable structure at a cost not exceeding twenty-five thousand dollars."

Native Reform Movements.

THAT able administrator, devoted Christian, and warm friend of Missions, Sir Herbert B. Edwards, K.C.B., is again on a visit to England. In an address to the Committee of the Church Missionary Society, he said that both Mohammedans and Hindoos were agitated by reforming movements, though of widely different character. The Mohammedan reform was an aggressive movement. Its authors were the Wahabis, who strove to revive the Koran in all its strictness and bigotry. They called on the Moslem to lay aside all worship of saints and relics; to cease to attribute to them the powers of healing and of miracles, which belonged only to the one Creator; and to draw off from all connection with infidels. This latter doctrine is aimed at the English, and has already produced much political trouble. A crescentade has been preached throughout the villages of Bengal; hundreds of disciples have been deluded into leaving their country, and going to a Wahabi colony in Afghanistan, beyond the British border; thence to make attacks upon the British Government at feasible moments, and unsettle the mind of India. The Hindoo reformers—the Bramah Somāj—were not actuated by hostility to the English. On the contrary, they have learnt from the English to reform manners and customs, reject caste, and many obnoxious usages. So earnest are they, that they send out their ablest men to Madras and Bombay, to spread the movement; and though they do not admit that they have drawn their inspiration from anywhere but their own ancient books, Sir Herbert considered it the greatest homage to Christianity that had yet been paid in India.

Christianity the only Remedy.

"THE philosophers of Greece and Rome, when those countries were in the height of their civilization and refinement, did nothing to heal the moral maladies that abounded in their day. Where science flourished, and art created its noblest monuments, where curious books, and beautiful paintings, and noble statuary, and the finest architecture, proclaimed the cultivation of the intellect and the triumphs of genius, there idolatry as gross in principle, though not as rude in form, as that of savages, and obscenity as vile as ever disgraced human nature, went hand in hand unchecked—nay, encouraged and triumphant. . . . And so in modern times, all the nostrums which men have proposed in order to cure the moral evils of society have been utterly unavailing; and even all the secondary measures, not nostrums, which they have laid before us, have failed to accomplish the main thing. As to secondary measures, men may talk as long as they please about curing the evils of society by education, by social improvement, by political theories and arrangements, by legislative measures, and by a variety of other things which are valuable and useful in their own way; but none of these things possesses a principle powerful enough to go down to the secret depths of man's soul, and carry a transforming power throughout his passions and his nature."—*Rev. John Bedford.*

A Merchant's Testimony.

In previous numbers we have given the testimonies of Sir Charles Trevelyan, and the Bishop of Calcutta, upon the remarkable blessing which attends the labors of the Lutheran missionaries among the native tribes in Chota Nagpore. The following, on the same subject, is by the Calcutta correspondent of the *London Times*:

"In the large jungly country of Chota Nagpore, the Lutheran missionaries from Berlin have Christianized hundreds of villages, and the mere work of baptizing the converts is so great that they have applied for more colleagues. The people there are the Coles, who supply the tea-districts of India and the sugar-fields of the colonies with coolie labor. In their case there is no effect civilization like that of the Hindoos to be first destroyed, so that

since 1850 four German pastors have baptized seven thousand people. As I write, I hear that within the past few weeks six hundred have been admitted to the Church. The change is so thorough as to attract the attention and support of the secular authorities. All the Coles who are to be baptized or married must go to Ranchee, the county-town; and once a year at least, all the adults from distances of one hundred miles in many cases go up there to worship, and to present there in the church, which the rebels tried in vain to destroy in 1857, the first-fruits of the harvest. In the cold seasons the missionaries itinerate among their flocks, but they have an indigenous system of Christianizing, which tests the reality of the new creed. In every family there is worship morning and evening; in every village there are elders who conduct divine service on Sunday, and act as magistrates in deciding disputes during the week. Many of the villages have schools, one half the expense of which is contributed by the state. Some villages are altogether Christian, but in most cases Christian families live in heathen villages, and it is by their means that there are so many baptisms. None are baptized till after a year's trial and probation. Poor as they are, being generally peasants oppressed by their Bengali landlords, they have promised to subscribe six shillings a year each to the schools in which boys are being trained as teachers and catechists. So remarkable has this work become that Mr. Temple, the Chief Commissioner of the central provinces, has just written to the missionaries begging them to do the same for similar tribes farther south in and around Belaspore. My information has been derived from a Calcutta merchant, who lately returned from a personal visit to Chota Nagpore."

The Jews in Rome.

THE Jews are bound to reside in Ghetto—a low and filthy quarter, inundated by the Tiber four or five times a year, up to the *entresol*. This quarter was meant for fifteen hundred persons, but contains from three thousand to four thousand, on condition that fourteen persons sleep in the same little room. The spectacle is hideous and repulsive. Unfortunately it is not true that Jews may reside in any other part of the city. Those who wish to establish themselves elsewhere than in the

Ghetto are punished with exorbitant fines. All the newspapers have reported within the last few days that the Roman police having learned that two shops in the Corso, kept by Christian clerks under their own names, really belonged to Jewish merchants, the whole of the goods were seized, and the merchants expelled. A Jew cannot drink at the fountains of the city. He cannot possess land, nor cultivate it. He cannot be an advocate, a notary, a physician, a public functionary, or a town councillor. He cannot attend the schools of physics, chemistry, geometry, astronomy, or living languages. He cannot attend the lectures of the faculties, or take

degrees. He cannot, under the severest penalties, keep Christian servants, and these penalties have been recently enforced. He cannot go beyond the walls without a pass, which insures the constant supervision of the high and low police, and on his return he must give back this letter of public security to the Vicar of the Inquisition. He is forbidden to have any friendly or even familiar talk with a Christian, under a penalty of thirty crowns and imprisonment, the term of which depends solely on the will of the authority, without inquiry and without trial.—*Opinion Nationale.*

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INTELLIGENCE.

THE ANNUAL SERMON BEFORE THE BOARD OF MISSIONS, at their meeting in October, will be preached by the Right Rev. A. Cleveland Coxe, D.D., Bishop of the Diocese of Western New-York.

THE FINANCIAL YEAR closes on the thirtieth September inst. Remittances should be made as early as possible, to insure their being entered in the accounts of the current year.

A WANT SUPPLIED.—A kind friend in Hartford, Ct., has responded to the request, in our July number, for a surplice for the Rev. J. K. Wilcox, of Sinoe, Liberia, West-Africa. The parish of which he has charge, needs a supply of Sunday-school books. Who will furnish them?

THE Rev. Mr. Süß has retired from our African Mission, and returned, with his family, to Germany.

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ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10th to August 10th, 1865.

Maine.		<i>Dorchester</i> —St. Mary's.....	\$142 00
<i>Gardiner</i> —Christ, \$34.14; S. S., for Af., \$10,	\$44 14	<i>Newburyport</i> —St. Paul's,	38 16
New-Hampshire.		<i>South-Hadley</i> —Mt. Holyoke Sem., Pupils of,.....	2 00 \$207 16
<i>Portsmouth</i> —St. John's, Ladies' Miss. Soc., for Af.,.....	40 00	Rhode Island.	
Vermont.		<i>Providence</i> —St. Stephen's,.....	75 00
<i>Brattleboro</i> —St. Michael's,.....	11 75	<i>Westerly</i> —Christ, five-cent coll.,.....	35 25 110 25
<i>Wells</i> —St. Paul's,.....	2 25 14 00	Connecticut.	
Massachusetts.		<i>Ansonia</i> —Christ,.....	18 00
<i>Boston</i> —Horatio Chickering, Esq.,....	25 00	<i>Southport</i> —Trinity,	25 38
		<i>Warehouse Point</i> —St. John's,.....	43 15 81 53

New-York.

<i>Fishkill</i> —Trinity,.....	\$4 50	
<i>Glenham</i> —St. John, Baptist, (Free),..	7 00	
<i>Little Neck</i> —Zion, \$51.31; S. S., \$20.36, (for Af., \$64.51; Gen., \$7.16),.....	71 67	
<i>Mamaroneck</i> —St. Thomas',.....	3 00	
<i>New-York</i> —Anthon Memorial S. S. Teachers, five-cent coll., per F. W. Welchman, Esq.,.....	10 50	
Calvary Chapel, five-cent coll.,...	31 75	
Intercession,.....	20 00	
St. Ann's, five-cent coll., for Af.,...	9 00	
Mrs. D. Matthews,.....	10 50	
<i>Philipsstown</i> —St. Philip's, five-cent coll.,.....	18 66	
<i>Ravenswood</i> —St. Thomas', five-cent coll.,.....	6 00	
<i>Richmond</i> —St. Andrew's, five-cent coll.,.....	33 00	
<i>Westchester</i> —St. Peter's,.....	40 00	
<i>Yonkers</i> —Mediator, five-cent coll.,...	19 00	\$284 58

Western New-York.

<i>Albion</i> —Christ,.....	1 40	
<i>Auburn</i> —St. Peter's,.....	25 00	
<i>Avon</i> —Zion, for Af.,.....	10 00	
<i>Batavia</i> —St. James',.....	33 61	
<i>Bath</i> —St. Thomas',.....	18 19	
<i>Brockport</i> —St. Luke's,.....	17 60	
<i>Buffalo</i> —St. Luke's,.....	8 00	
St. Paul's,.....	59 02	
Trinity, for Af.,.....	71 48	
<i>Canandaigua</i> —St. John's, for Mexico, <i>Fredonia</i> —Trinity,.....	13 00	
<i>Geneva</i> —St. Peter's Chapel,.....	3 12	
Trinity,.....	15 25	
<i>Harper's</i> —St. Luke's,.....	184 28	
<i>Havana</i> —St. Paul's,.....	4 00	
<i>Holland Patent</i> ,.....	2 60	
<i>Ithaca</i> —St. John's,.....	7 44	
<i>Le Roy</i> —St. Mark's,.....	161 29	
<i>Lexington</i> —St. Paul's,.....	82 38	
<i>Lockport</i> —Grace,.....	3 23	
<i>McLein</i> —Zion,.....	13 00	
<i>Munius</i> —Christ,.....	1 00	
<i>Niagara Falls</i> —St. Peter's,.....	6 20	
<i>Norwich</i> —Emmanuel,.....	32 23	
<i>Oneida</i> —St. John's,.....	10 33	
<i>Oxford</i> —St. Paul's,.....	3 42	
<i>Oswego</i> —St. Paul's,.....	45 00	
<i>Penn Yan</i> —St. Mark's,.....	21 74	
<i>Pittsford</i> —Christ,.....	4 93	
<i>Potsdam</i> —Trinity, Mrs. H. N. Red- way, ½,.....	17 00	
<i>Rochester</i> —Christ,.....	5 00	
Grace,.....	50 00	
St. Luke's, \$172.90; S. S., for Or- phan Asylum Cape Palmas, \$75; for Scholar in China, \$30; five- cent coll., for Gambier Miss. House, \$14.70,.....	82 88	
<i>Seneca Falls</i> —Trinity,.....	292 60	
<i>Skaneateles</i> —St. James',.....	12 10	
<i>Stafford</i> —St. Paul's,.....	13 25	
<i>Sodus</i> —St. John's,.....	5 00	
<i>Syracuse</i> —St. James,.....	1 00	
St. Paul's,.....	8 00	
<i>Utica</i> —St. George's,.....	27 54	
<i>Watkins</i> —St. James',.....	3 50	
<i>Waterloo</i> —St. Paul's,.....	5 40	
<i>Watertown</i> —Trinity,.....	19 27	
<i>Westmoreland</i> —Gethsemane,.....	16 58	
	3 08	1370 84

New-Jersey.

<i>Bergen Point</i> —Trinity, five-cent coll.,	32 05	
<i>Burlington</i> —St. Mary's Hall, five-cent coll.,.....	26 45	
<i>Elizabeth</i> —St. John's, two communi- cants, for ed. of Samuel A. Clark, Af.,.....	20 00	
<i>Mount Holly</i> —St. Andrew's Ladies' Female Miss. Soc.,.....	5 00	
Trinity S. S.,.....	51 80	

<i>Newark</i> —Grace, a Thank-offering, for Af., for Rev. C. C. Hoffman,....	\$20 00	
<i>Rahway</i> —St. Paul's,.....	13 00	\$168 80

Pennsylvania.

<i>Brownsville</i> —Christ, a member, for China, \$15; Af., \$10; Gambier Miss. House, \$10,.....	35 00	
<i>Chestnut Hill</i> —St. Paul's,.....	60 45	
<i>Hopbottom</i> —B. Parke, Esq.,.....	5 00	
<i>Oxford Church</i> —Trinity,.....	15 00	
<i>Philadelphia</i> —Advent, five-cent coll., for Af.,.....	31 50	
Mediator,.....	17 00	
Southwark,.....	10 00	
<i>Pittsburgh</i> —St. Andrew's, five-cent coll.,.....	79 00	
St. James', five-cent coll., \$12; S. S., \$12,.....	24 00	
<i>Wilkesbarre</i> —St. Stephen's, five-cent coll.,.....	42 75	319 70

Delaware.

<i>Brandywine Village</i> —St. John's, col- ored S. S., for Af.,.....	12 52	
<i>New-Castle</i> —Immanuel,.....	37 50	
<i>Smyrna</i> —St. Peter's S. S., for Af.,....	25 00	75 02

Maryland.

<i>Baltimore</i> —St. Peter's, five-cent coll., A Thank-offering from a friend, for Af.,.....	29 81	
<i>Calvert Co.</i> —St. Paul's Parish,.....	5 00	
<i>Easton</i> —St. Peter's, five-cent coll.,.....	12 00	
<i>Frederick</i> —All Saints', five-cent coll.,	9 00	
<i>Petersville</i> —St. Mark's, for Mexico,...	45 00	
	5 00	105 81

Ohio.

<i>Cleveland</i> —St. John's S. S., for China, <i>Columbus</i> —Trinity S. S., for Af. and China,.....	15 00	
<i>Massillon</i> —St. Timothy's, five-cent coll.,.....	50 00	
<i>Norwalk</i> —St. Paul's, first fruits of five- cent colls.,.....	24 45	
<i>Steubenville</i> —St. Paul's, five-cent coll. for support of H. M. Messenger, Af.,	80 30	
<i>Zanesville</i> —St. James', five-cent coll.,	5 00	
	17 50	142 25

Illinois.

<i>Freeport</i> —Zion, \$16; S. S., \$18,.....	34 00	
<i>Jacksonville</i> —Trinity, five-cent coll.,	11 50	45 50

Michigan.

<i>Ann Arbor</i> —St. Andrew's, five-cent coll., \$5.05; S. S. classes, for Af., \$7.31; for Hospital Cape Palmas, \$3.38; Orphan Asylum Cape Pal- mas, \$13.41; Rev. C. O. Hoffman, to be used at his discretion, \$20,...	54 15	
<i>Clinton</i> —St. John's S. S., five-cent coll.,	8 00	
<i>Owosso</i> —Christ, five-cent coll.,.....	4 00	61 15

Wisconsin.

<i>Milwaukee</i> —St. Paul's, five-cent coll.,	7 45	
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Missouri.

<i>Kirkwood</i> —Grace, five-cent coll.,....	9 00	
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Iowa.

<i>Council Bluffs</i> —St. Paul's S. S.,.....	6 00	
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Legacies.

<i>New-York</i> —Estate of Mrs. S. A. Rem- sen,.....	1,304 25	
Total,.....	\$4,396 93	
Amount previously acknowledged,	68,252 55	
Total since Oct. 1, 1864,.....	\$72,649 48	

DOMESTIC MISSIONS.

1 MAINE.

UNDER RT. REV. G. BURGESS, D.D.
Brunswick, Rev. E. Ballard.
Pittsfield, Rev. J. A. Sanderson.
Leicester, Rev. W. H. Collins.

2 NEW-HAMPSHIRE.

UNDER RT. REV. CARLTON CHASE, D.D.
Pittsfield, Rev. D. F. Smith.
Hanover, Rev. Edw. Bourns, LL.D.
Sinbornon Br'ge, Rev. M. A. Herrick.

3 DELAWARE.

UNDER RT. REV. ALFRED LEE, D.D.
Laurel, Seaford, &c., Rev. Geo. Hall.

4 OHIO.

UNDER RT. REV. C. P. McILVAINE, D.D.
Oberlin, Rev. W. C. French.
Ravenna, &c., Rev. L. L. Holden.

5 MICHIGAN.

UNDER RT. REV. S. A. MCCOSKRY, D.D.
Brooklyn, &c., Rev. W. N. Lyster.
Clifton, &c., Rev. ———.
Fentonville, &c., Rev. O. E. Fuller.
Hudson, &c., Rev. L. H. Corson.
Jonis, Lyons, &c., Rev. ———.
Jackson Co. [Itin.], Rev. Ezra Jones.
Marquette, &c., Rev. Josiah Phelps.
Ontonagon, &c., Rev. ———.
Oonoos, &c., Rev. Thos. B. Dooley.
Paw Paw, &c., Rev. ———.
Rockland, &c., Rev. Jno. Williamson.
St. John's, &c., Rev. H. Banwell.
Three Rivers, &c., Rev. V. Spalding.
Trenton, &c., Rev. Milton Ward.
Union City, &c., Rev. ———.

6 INDIANA.

UNDER RT. REV. GEO. UFFOLD, D.D.
Cambridge City, &c., Rev. ———.
Cannelton, &c., Rev. W. L. Githens.
Centreville, &c., Rev. J. B. Wakefield.
Goshen & S. Bend, Rev. S. D. Pulford.
Huntington, Rev. ———.
Ligonier, &c., Rev. J. Aderly.
Lima, &c., Rev. H. M. Thompson.
Princeton, &c., Rev. W. H. Carter.
Sundersville, &c., Rev. W. S. Rowe.
Valparaiso, &c., Rev. Ignatius Koch.
Warsaw, &c., Rev. Abraham Reeves.
Worthington, &c., Rev. H. Hollis.

7 KENTUCKY.

UNDER RT. REV. B. B. SMITH, D.D.
Bowling Green, &c., Rev. ———.
Elkabethton, &c., Rev. ———.
Flemingsburgh } Rev. F. M. Gregg.
& Maysville }
Georgetown } Rev. J. W. Venable.
Forsailles }
Harrodsburgh, &c., Rev. ———.
Hopkinsville, &c., Rev. ———.
Shelbyville, &c., Rev. A. F. Freeman.

8 TENNESSEE.

Memphis, Rev. J. A. Wheelock.

9 TEXAS.

UNDER RT. REV. ALEX. GREGG, D.D.
Brownsville, Rev. ———.

10 LOUISIANA.

New-Orleans, Rev. ———.

11 ARKANSAS.

UNDER RT. REV. H. C. LAY, D.D.
Helena, Rev. ———.

12 ILLINOIS.

UNDER RT. REV. H. J. WHITEHOUSE, D.D.
Carlinville, &c., Rev. D. W. Dresser.
Gillespie, &c., Rev. T. W. Mitchell.
Ill. Central R. R., Rev. J. W. Osborne.
Kankakee City, Rev. C. H. Albert.
Kewanee, Rev. B. R. Gifford.
Mount City, &c., Rev. ———.
Wilmington, Rev. J. W. Coe.

13 WISCONSIN.

UNDER RT. REV. JACKSON KEMPER, D.D.
Appleton, &c., Rev. George Gibson.
Batte des Morts, Rev. Geo. R. Bartlett.
Columbus, &c., Rev. P. B. Morrison.
Fox Lake, &c., Rev. L. D. Brainard.
Hudson, &c., Rev. A. B. Pebody.
Juneau, &c., Rev. ———.
Oneida (Ind.), Rev. E. A. Goodnough.
Platteville, &c., Rev. C. H. Rice.
Peshigo, &c., Rev. Wm. Britain.
Stevens Point, &c., Rev. Wm. Charles.
Superior, Rev. ———.
Waupaca, Danes, &c., Rev. M. F. Sorenson.

14 MINNESOTA.

UNDER RT. REV. H. B. WHIPPLE, D.D.
Excelsior, &c., Rev. Charles V. Kelly.
Lake City, Rev. J. W. Shatzel.
Little Falls, &c., Rev. John Ellwell.
Mankato, &c., Rev. Geo. C. Tanner.
Owatonna, &c., Rev. J. H. Babcock.
Point Douglas, &c., Rev. T. Wilcox.
Rochester, &c., Rev. C. Woodward.
St. Anthony, &c., Rev. ———.
St. Charles, &c., Rev. J. H. Waterbury.
St. Cloud, Rev. George Stewart.
St. Peter, &c., Rev. E. Livermore.
Shakopee, &c., Rev. E. P. Gray.
Stockton, &c., Rev. B. Evans.

15 IOWA.

UNDER RT. REV. H. W. LEE, D.D.
Iowa Centre, &c., Rev. X. A. Welton.
Iowa City, Rev. R. L. Ganter.
Lyons & Clinton, Rev. G. W. Watson.
McGregor, Rev. ———.
Mt. Pleasant, &c., Rev. C. B. Stout.
Ottumwa, &c., Rev. W. F. Lloyd.

16 MISSOURI.

UNDER RT. REV. C. S. HAWKS, D.D.
*Andrew & Noda- } Rev. Geo. Turner.
 way Cos. [Itin.] }*
Columbia, &c., Rev. ———.
Fayette, &c., Rev. ———.
Hannibal, Rev. J. W. Dunn.
Kansas City, &c., Rev. ———.
St. Joseph, (German), Rev. ———.

17 INDIAN TERRITORY.

18 KANSAS.

UNDER RT. REV. T. H. VAIL, D.D.
Topeka, Rev. J. N. Lee.

19 NEBRASKA.

UNDER RT. REV. J. C. TALBOT, D.D.
Bellevue, &c., Rev. S. Hermann.
Brownville, &c., Rev. G. R. Davis.
DeCATUR, &c., Rev. Algernon Batte.
Fremont, &c., Rev. O. C. Dake.
Nebraska City, &c., Rev. I. A. Hagar.

Plattsmouth, &c., Rev. G. C. Betts.

20 DAKOTA.

UNDER RT. REV. J. C. TALBOT, D.D.
Yanclon, Elk Pt., &c., Rev. M. Hoyt.

21 MONTANA.

UNDER RT. REV. J. C. TALBOT, D.D.
Bannock City, &c., Rev. ———.
Virginia City, &c., Rev. ———.

22 COLORADO.

UNDER RT. REV. J. C. TALBOT, D.D.
Boulder, &c., Rev. ———.
Empire City, &c., Rev. ———.

23 NEW-MEXICO.

Santa Fe—Rev. ———.

24 ARIZONA.

Cerro Colorado, &c., Rev. ———.

25 UTAH.

UNDER RT. REV. J. C. TALBOT, D.D.
Salt Lake City, Rev. ———.

26 NEVADA.

UNDER RT. REV. J. C. TALBOT, D.D.
Aurora, &c., Rev. ———.
Austin & Clifton, Rev. ———.
Big Creek, Rev. ———.
Carson City, &c., Rev. W. M. Reilly.
*Dayton, Silver } Rev. ———.
 City, & Washoe, } Rev. W. H. Stoy.*

27 CALIFORNIA.

UNDER RT. REV. W. I. KIP, D.D.
Columbia, &c., Rev. ———.
Oakland & Brooklyn, Rev. B. Akerly.
Petaluma, Rev. ———.
Santa Cruz, &c., Rev. C. F. Loop.
San Mateo, &c., Rev. A. L. Brewer.
Santa Clara, &c., Rev. ———.
Watsonville, &c., Rev. ———.

28 OREGON.

UNDER RT. REV. T. F. SCOTT, D.D.
Astoria, &c., Rev. T. A. Hyland.
Canon, &c., Rev. ———.
Dalles, &c., Rev. ———.
Eugene City, &c., Rev. J. McCormac.
Jacksonville, Rev. ———.
La Grande, Auburn, &c., Rev. ———.
Oregon City, &c., Rev. ———.
Roseburg, &c., Rev. I. F. Roberts.
Umatilla, &c., Rev. ———.
 Rev. J. W. Schwood.

29 WASHINGTON.

UNDER RT. REV. T. F. SCOTT, D.D.
Cathlamette, &c., Rev. ———.
Claguate, &c., Rev. ———.
Olympia, &c., Rev. P. E. Hyland.
Port Townsend, &c., Rev. ———.
Wallu Wallu, Rev. ———.

30 IDAHO.

UNDER RT. REV. T. F. SCOTT, D.D.
Bannock City, &c., Rev. ———.
Boise City, &c., Rev. S. M. Fackler.
Idaho City, Placerville, &c., Rev. ———.
Lewiston, &c., Rev. ———.
Orofino Mines, Rev. ———.

FOREIGN STATIONS.

Western Africa.

PRINCIPAL STATIONS.

Cape Palmas, Monrovia, Bassa, Sinoe, etc.—Rt.
 Rev. J. PAYNE, D.D., Missionary Bishop.
 Rev. C. C. HOFFMAN,
 Rev. J. G. AUBER,
 Rev. THOMAS TOOMEY,
 Rev. THOMAS BURROWS,
 Rev. BENJ. HARTLEY,
 Rev. RICHARD MILES,
 Rev. G. W. GIBSON, (col'd.)
 Rev. J. K. WILCOX, do.
 Rev. C. F. JONES, do.
 Mrs. PAYNE,
 Mrs. HOFFMAN,
 Miss EMILY E. GRISWOLD,
 Miss MARGARETTA SCOTT,
 Mr. S. D. FERGUSON, (Colonist Teacher)
 Mr. G. T. BEDELL, (Native Teacher),
 Mr. WILLIAM H. KINCKLE, do.
 Mr. JOHN FARR, do.
 Mr. JOHN W. HUTCHINS, do.
 Mr. CHARLES MORGAN, do.
 Mr. J. M. MINOR, do.
 Mr. WILLIAM SPARROW, do.
 Mrs. EMMA GILLETT, do.
 Mr. A. POTTER, do.
 Mr. J. BAYARD, do.
 Mr. E. W. HENING, do.
 Mr. J. D. GEORGE, do.
 Mr. RUSSELL LEACOCK, do.
 Mr. FRANCIS HOSKINS, do.
 Mr. SAMUEL SETON, do.

China.

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 Rev. ELLIOTT H. THOMSON,
 Rev. DUDLEY D. SMITH,
 Rev. SAMUEL I. J. SCHERESCHEWSKY,
 Rev. WONG KONG-CHAI, Native Deacon,
 Mr. WONG VOONG FEE, Catechist and Candidate
 for Orders.
 Mrs. NELSON,
 Miss LYDIA M. FAY.

Japan.

Nagasaki—Rev. JOHN LIGGINS,
 Rev. CHANNING MOORE WILLIAMS.

Greece.

Athens—Rev. JOHN H. HILL, D.D.
 Mrs. FRANCES M. HILL,
 Miss MARY B. BALDWIN.

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 CYRUS CURTISS, Esq.,
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STATED MEETINGS—First Monday of each month.

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Rev. S. D. DENISON, *Local Secretary, No. 19 Bible House, Astor Place.*
 JAMES S. ASPINWALL, Esq., *Treasurer, No. 86 William Street, New-York.*
 STATED MEETINGS—Third Monday of each month.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, incorporated by the State of New-York in the year one thousand eight hundred and forty-six, the sum of _____ to be applied to the use of said Society.



